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A Familiar Survey of the Christian Religion, and of History, as connected with the Introduction of Christianity, and with its Progress to the present Time: Intended primarily for the Use of Young Persons of either Sex, in the Course of Public or Private Education. By Thomas Gisborne, A. M. Octavo. Boards. pp. 586. *Cadell and Davies.* 1799.

FROM the reign of Tiberius to the passing year, the Gospel history has been represented as a cunningly-devised fable, by the disciples of Moses, the patrons of paganism, the pupils of the Arabian impostor, and the baptized infidels of modern ages from Julian to Thomas Paine. The sword of the magistrate, the petulance of the rhetorian, the disingenuity of the sophist, and the cruel mockings of the profane scorner, were, one or other, and often all, the hard lot of many stedfast professors. Like the burning bush, the doctrine of a persecuted Gospel was tried in the furnace, but not consumed. The primitive fathers of the Christian Church, the faithful in the intermediate ages, and the friends of truth and goodness, from the apostolical times to Bishop Watson, have offered apologies, defences, vindications, and demonstrations, of the faith once delivered to the saints, with degrees of evidence which evince that the records of Christianity must needs be matters of truth and certainty, and cannot be otherwise. Yet infidelity, obstinate as blind, still revives old objections a thousand times repelled; or invents new subtleties to ensnare ignorant and unstable souls, as the state of the world or the taste of the times vary.

After the masterly lucubrations of Grotius, Addison, Locke, the Newtons, the Bensons, the Chandlers, the Jones's, Lardner, Leland, and all the eminent names of well-informed advocates in favour of divine revelation, in his "View of the Deistical Writers;" Bryant, Paley, Gisborne, and others, have thought it needful to publish their testimony to the veracity of Jesus, and to the credit due to his Gospel: as if the doctrines and facts there recorded were still matters of doubtful disputation; its positive institutions, arbitrary impositions; and its sanctions, at once awful and desirable, bugbears to alarm the fears or amuse the fancy of the timid and credulous vulgar. Too much regard has certainly been paid to the writings of free-thinkers, which would rot in the printer's warehouse,

or in the book-shops, without rising into celebrity by the serious answers emitted from the press: by this passport they acquire circulation, and diffuse their venom by misleading the judgment and unhinging the principles of their readers.

Mr. Gisborne's former publications [see their titles subjoined to the last page] sufficiently evince his talents, extensive reading, and a happy faculty of communication.

Contents of this volume.—Chap. I. Summary View of the State of Mankind from the Creation to the Call of Abraham.
II. Origin of the Jewish Race, and of their History to the Death of Moses.
III. From the Death of Moses to the present Time.
IV. Books of the Old Testament.
V. Of the New Testament.
VI. Evidences of the Christian Religion.
VII. Leading Doctrines of Christianity.
VIII. Character of Jesus Christ.
IX. History of Christianity to the Subversion of the Western Empire.
X. Thence to the End of the thirteenth Century.
XI. Continuation to the Present Time.
XII. Forms of Church Government and Ecclesiastical Establishments.
XIII. Conclusion.

The historical form of this Survey, from the earliest ages to the present time, conducts the reader, step by step, to the full manifestation of God's gracious purposes for the restoration of mankind to purity and happiness by the Gospel, to the introduction of which the religion of the patriarchs, and of their descendants the Jews, was preparatory under the direction of universal providence. This is the professed subject, as of several other valuable works, so especially of the "History of Redemption," by the late Jonathan Edwards, 1788. Of the books of the Old Testament Mr. Robert Gray, in 1790, exhibited an ample and satisfactory account. On the New Testament Canon Mr. Jeremiah Jones published three excellent volumes, in 1726. Mr. David Collyer, in 1726 and 1746, set forth his Sacred Interpreter, in two volumes; and afterwards Dr. Nathaniel Lardner collected, from the earliest records of Christian Antiquity, every document relative to the genuineness of every part.

The evidences of Christianity have employed an immense diversity of able and skilful hands, among whom Dr. Leland, in his own valuable publications, and in his View of the Deistical Writers, merited singular commendation. On the life and character of Christ much has been written, and to excellent purpose. If on these useful subjects it be said that Mr. Gisborne has produced nothing new, it must be allowed that his Familiar Survey is a judicious abstract.

The three chapters on the History of Christianity, from the Subversion of the Western Empire to the present Time, seem to be the most attractive in the whole volume, and certainly are executed with great conciseness, perspicuity, and judgment.

This work is, in the author's words, 'intended primarily for the use of young persons during the course of public or of private education.' We offer a few remarks:—

We know of no authority for enforcing the reception of any the like

like compilation in families or public and private seminaries. In our capital establishments, Westminster, Eton, Harrow, Winchester, &c. young gentlemen are instructed chiefly in classical learning. At the two universities the attention of students is almost exclusively directed to such books of science as are the immediate objects of pursuit. In private academies, and in domestic education, the choice of books is left to the discretion of the teachers; and we know no reason why this should have the preference. We could mention others, less bulky, and consequently less expensive; more systematical, more concise, and at the same time more various in matter: —Grotius on the Christian Religion; Watts's Scripture History; Plain Reasons for being a Christian, which merits republication; Squire on Religious Indifference; Concise View of Religious Knowledge from the Creation to the Establishment of Christianity; and Christian Institutes, or a Popular Illustration of the Lord's Prayer, Creed, Ten Commandments, and the Two Sacraments, lately published, as we suppose, by the author of the former treatise; with many others. But, above all, earnestly is it wished that the good old-fashioned, and now almost obsolete, practice of reading the Bible in families and schools were revived, without which these and all other epitomes of religious knowledge will be but partially understood, and never generally relished.

Far be it from us to pronounce this work of Mr. Gisborne a needless or useless performance. We recommend it to the attention of the public promiscuously, though it should happen not to come into general requisition as a school-book.

Vetus Testamentum Græcum cum variis Lectionibus. Edidit Robertus Holmes, S. T. P.

(CONCLUDED FROM PAGE 100.)

AS this first version of the Hebrew Oracles has alternately been extolled and depreciated by the Jewish Church, and still continues to divide the sentiments of Christian critics, some considering its authority as equal, if not paramount, to that of the original text, as often as they happen to differ; and others, from the contradictory accounts of its formation, unwilling to allow it any degree of merit; we expected that a succinct history of its origin, general reception, and partial loss of estimation, would have introduced this compendium of its various readings, together with the text, as extant in the most approved written and printed editions.

This omission is not compensated by the prologomena of Walton, whose implicit approbation of its history by Aristeas impaired his esteem of the venerable originals; and, to supply, in some measure, a desideratum in a work which promises extensive usefulness, we have, in a former number, given the outlines.

We proceed to point out the form and construction of the work;

printed on large folio paper, rather clean than elegant; the types distinct and well shaped, the accents marked, and the contractions few. In twelve or fourteen lines, at the top, the text is expressed, making about one fourth part of the page. On the lower margin are inserted the notes, in two columns; those for every verse (each introduced by large Roman numerals) constitute a separate paragraph, and those on particular words are discriminated by appropriate characters: for the figures and uses of which we refer to the Preface, under the VIth article, *Signa*.

To the honour of the learned editor's patient investigation, extensive research, acute discrimination of authorities, and elegant conciseness, it is but just to remark, that his readers, with very little expence of time and labour, may discover the result of his collections from a vast number of records.

Often has it been observed, that Moses and the other penmen of the Hebrew canon were less observant, than the classical authors in subsequent ages, of perspicuous arrangement; especially in prophetical compositions, which admit abrupt transitions, and clauses in a sentence separated from the correspondent members. Hence a partial obscurity, congenial to the nature of prophecy. In such cases the Greek version is seldom more perspicuous than the original. An example occurs in the prediction concerning the fates of Abraham's posterity from the birth of Isaac to the expiration of the sojourning in Canaan and Egypt. "Know of a surety that thy seed shall be a stranger in a land not *their's*, and shall serve them, and they shall afflict them 400 years.". Gen. xv. 13.

Here the order of our public version is the same precisely with that of the text, and the Greek corresponds exactly to both. "Γινώσκων γνώσῃ ὅτι πάροικον ἔσαι τὸ σπέρμα σου ἐν γῇ οὐκ ἰδίᾳ, καὶ δουλώσουσιν αὐτὸν, καὶ κακώσουσιν αὐτὸν, καὶ ταπεινώσουσιν αὐτὸν τετρακόσια ἔτη."

The true grammatical arrangement requires the last clause to be put in immediate succession to the first. "Thy *seed* shall be a stranger in a land not *their* own 400 years." Even in their disjoined state these clauses must thus be understood, to prevent the notion that the season of servitude and persecution extended through four entire centuries; whereas it began, according to the report of Moses, about the time of his own birth.

In the original text, as in the two translations, the words *seed* and *stranger* are both singular; but the former, implying multitude, admits a plural pronoun and verb: a land not *their's*, *they* shall serve. They shall afflict *them*. This latter *they* refers to no specified persons; and hence the sentence becomes ambiguous, the persecutors not being clearly distinguished from the persecuted. Yet this distinction is implied. The seed of Abraham shall serve the inhabitants of a strange land, and these inhabitants shall afflict the seed of Abraham. The Greek is not more perspicuous than the English. Nay the former is evidently tautological. Κακώσουσιν, they shall evil-entreat, ταπεινώσουσιν, they shall abase, or *afflict*, two words for one.

In

In some instances, however, the Greek supplies deficient words and sentences, and thus restores perspicuity to the Hebrew. "Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tent, but found not" [the images]. Though the motive of going into so many tents successively, where nothing was found, may be inferred from the context, yet the Greek, by repetition, happily restores the deficient word. 'Laban entered and searched the tent of Leah, and found *them* not. He went out and searched Jacob's tent, and found them not,' &c. Here the verb ἠρεύνησε, *searched*, omitted in the Hebrew, is twice inserted. Gen. xxxi. 33.

In the fifty-third verse of the same chapter two superfluous words occur: אלהי אביהם. *elohe abehem, their father.* In our public version the first clause of that verse runs thus: "The God of Abraham, and the God of Nahor, judge betwixt us. And Jacob sware," &c. The Hebrew word בינינו, *benenu, betwixt us*, completes the appeal. But the two words rendered *their father* are repeated, to the marring of the sense;—and repeated too with the substitution of one letter for another, jod for resch, in the word Abraham. For this mistake Dr. Kennicott offers a very shrewd conjecture: "The interpolation was made by the transcriber's beginning to write the same line twice. The first began with, 'The God of Abraham,' and ended with, 'judge betwixt us.' Then he begins a second time with the same line, '*The God of Abraham*,' instead of which he had written 'The God of *their father*.' But finding his mistake, he refers to the second line, and transcribes, '*Jacob swore*,' without blotting out the two words he had inserted, that he might not hurt the sale of his copy by the discovery of his own carelessness." From this copy, it seems, others had been transcribed, and at last the interpolation pervaded many more. In the Greek version the interpolated words, '*their father*,' are judiciously left out, "Ὁ Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς Ναχὼρ κρίναι ἀνὰ μέσον ἡμων; καὶ ὤμοσεν Ἰακώβ."

Were all the various readings now found in the Hebrew text or Greek version, whatever was their source, whether accident or design, by defect, addition, or transposition, collected into one mass, it may safely be affirmed that no essential article of Christian doctrine would be rendered doubtful, and the obligation of no one Christian duty relaxed.

But the Hebrew scriptures were intended, not solely for a system of sound doctrine and a rule of good conduct; they likewise comprehend a regular and well-digested history of remote ages, from a determinate point in physical time to that in which they terminate, an interval comprising 3600 years. There too are recorded prophecies of events and revolutions then future, and the precise time of their accomplishment defined. Compared with this history, those of the gentile world are comparatively recent, and much less forcibly attested.

Moses alone fixes that primary epoch, whence astronomy, chronology, history, and the first generation of men, commenced, all together;

gether; and conducts his chronological series in a line parallel with generations in a continuous train. At a certain stage of his annals he counts by fixed periods; and his successors, by various and infallible tests of certainty, continue their narrations down to the last period of the Persian monarchy.

The most important articles, in which the Greek version deviates from its original, are those of genealogy and chronology. To evince the preferable claims of the original to the highest possible degree of credibility, we suggest these considerations:—

GENEALOGY.

According to Moses, the generations prior to Abraham were nineteen, to which the Alexandrian interpreters add a post-diluvian Cainan, after Arphaxad, and before Salah. This patriarch, excluded from the Hebrew registers, from those of the Samaritan copy, and from those of Josephus, has every aspect of a spurious origin. His very existence is disputable. That his name was inserted in the autograph of the Greek version, is probable; but whether by mistake, or intentionally, cannot now be ascertained. The only weighty argument in his favour is the authority of the Evangelist Luke; and, were it certain that his name was recorded by the hand of this Evangelist, every objection would be frivolous and incompetent. But the contrary is presumable. The truth seems to be, that, after that Gospel had come into general circulation, some Christian, comparing the Mosaical genealogy in the Greek translation with that by the Evangelist, found that name to be wanting, and, on the supposition that it had been left out by neglect, transferred the word Cainan to the margin of the Gospel by Luke, after Salah; and, when future copies were taken, the marginal notation was received into the text. This presumption, suggested by Dr. Shuckford and others, derives credibility from the omission of this name 1 Chr. i. 24, both in the Hebrew copy and its Greek translation. The sole reason of inserting the objections to this patriarch here is the addition of 130 nominal years to the post-diluvian computation.

CHRONOLOGY.

In the fifth chapter of Genesis the Greek register adds one full century to the ages of the first five patriarchs at the time their first recorded sons were born. To that of Jared nothing is added; but to that of Enoch a century is likewise added. From that of Methuselah twenty years are deducted, and that of Lamech is amplified by six. The sum of nominal years is 586.

In the eleventh chapter the ages of seven historical patriarchs are in like manner enlarged by as many centuries, with these exceptions, that Nahor is said to have begotten Terah in his 179th year, instead of the twenty-ninth, the amplification being 150; and Terah, his eldest son, at the age of 70, as in the Hebrew text. Add 130 for the spurious Cainan, the sum of nominal years for this period is 880; to which add 586, as above, the number is 1466. The Hebrew reckoning is but 1948.

The

The patrons of this enormously protracted computation strenuously contend, that the Mosaical notations were, at the time of the Alexandrian version, the same with those now extant in our Greek Bibles; and with them rests the burden of producing the evidence. They indeed pretend, that the incredulous Jews retrenched their chronology in the second century of our era. But a less plausible and more absurd hypothesis human ingenuity could not possibly devise. That infatuated people, after their dispersion, never could assemble, as a collective body, to give any public deed the sanction of their authority. Chronology was not then the subject of disputation between the discordant parties. Matters much more important engaged the attention of both. Besides, suppose the scheme of retrenchment had been practicable, nay actually executed, it could avail nothing: for one half of the sacred MSS. then extant were in the possession of the Christians, at least such a number as was sufficient to defeat the project; and it never has been alleged, that one copy of the Hebrew Pentateuch, with the amplified chronology, was at any time seen in any church, synagogue, or library, in Judea, Syria, or Egypt. The guilt of falsifying the true Mosaical reckoning lies solely and totally at the door of the Alexandrian interpreters. This fact is unequivocally authenticated by the testimony of Alexander Cornelius Polyhistor, who reckons by the numbers in their version the several intervals from Adam to the descent of Jacob into Egypt with his family. Eusebius quotes the words of Polyhistor; and he lived about one century before Christ.

These interpreters had strong and almost invincible motives for enlarging the chronology of the past ages. On the authority of the Egyptian priests, Herodotus, about 150 years before, had ascribed an incredible antiquity to that kingdom; and, in the reign of Philadelphus, Manetho published his fictitious dynasties. The same prince afterwards employed Eratosthenes to prosecute the same enquiries, and he constructed a new table of fabulous kings. The rage for antiquity was the frenzy of those times; and the obsequious interpreters, less faithful to the sacred obligations of religion than loyal to their sovereign, could not withhold from his vanity their moiety of incense.

The late Mr. Gibbon, perusing, when a very young man, the exorbitant dynasties of Egypt, inserted in his diary a memorandum to this effect: "The pride of kings is gratified by the reputation of presiding over an establishment of immemorial antiquity." When revising his early notes at an advanced period, he remarked that this was a shrewd reflection in a boy of fifteen years.

In the reign of Philadelphus the affectation of a remote origin had not seized the Jews resident in Palestine. But among the subjects of the Egyptian government this vanity had become epidemical. An expedient for wiping away the reproach of an upstart race was to be tried; and none seemed more effectual than the extension of the interval between generations to an immoderate length, in direct contradiction to the authority of their authentic records.

With

With deliberate forecast, artful precaution, and methodical skill, was the scheme adjusted, to the end that centuries might be interpolated into their annals, and escape detection. "Jared at the age of 162 begat Enoch, and lived 962 years." If they had enlarged the former number to 262, this patriarch's age at death would have been 1062, that is, ninety-one years more than that of Methuselah. Again, "Methuselah lived 187 years and begat Lamech; and died 969 years old." To prevent an arrangement which would protract his life to the restoration of the world, twenty years are withdrawn from his age at the date of his son's nativity. Yet this precaution was inefficient; for, by the Greek notations, this patriarch died fourteen years after the flood. Once more: "Lamech lived 182 years and begat Noah, 595 more, and died at the age of 777." In the Greek Genesis these numbers are respectively 186, 565, and 753. These examples establish the position that those interpreters scrupled not to enlarge and abbreviate numbers at their pleasure.

The spirit of amplification was propagated by the Greek version among the Jews in Palestine; for in process of time the Samaritans, and afterwards Josephus, adopted, in part, the numbers of the Alexandrine annals.

SAMARITAN PENTATEUCH.

On the demise of Solomon, the kingdom of the twelve tribes was divided into two, under Rehoboam in Jerusalem, and Jeroboam in Samaria. Both professed subjection to the same law, and used the same alphabet. After the return of the captives from Babylon, and in the reign of Artaxerxes Longimanus, Ezra published his correct edition of all the sacred Hebrew books then committed to writing. At that time a new alphabet is said to have been introduced, but whether by Ezra, or by the Samaritans, is uncertain. We refer to Walton, Buxtorf, and the other biblical critics on both sides of the controversy. By the Samaritan Pentateuch is here to be understood a genuine copy of the Mosaical books in the Hebrew tongue, and differing in nothing, except in the alphabet, from that of the other Jews. The COPY is thus distinguished from the VERSION into the vernacular dialect of the Samaritans, and executed in a much later period of time. This distinction, overlooked by many chronologers, has been the source of much doubtful disputation.

The temple on Mount Gerizim was built 130 years before the Alexandrine version was published, at which time the Hebrew and Samaritan Chronology were the same. "Ptolemy Soter had taken a great many captives, both from the mountainous parts of Judea and Samaria, on the confines of Mount Gerizim, and settled them in Egypt, where they enjoyed all the privileges of the natives." Josephus, Ant. xii. 1. The Jews from Judea would naturally adhere to the synagogue worship in Alexandria and elsewhere, and the Samaritans to that of Manasseh's temple at Heliopolis. In the next reign was the Greek version set forth. To no other period can the augmentation of the chronological numbers in the Pentateuch be so properly assigned, though it is difficult to account for the inequality of

of the Samaritan to the Greek computation. It is most probable that the overseers of the Samaritan temple, constructed for the use of their own faction, did, in compliance with the popular Chronology of Egypt, adopt certain notations from the Alexandrine Pentateuch, and, on the authority of the Mosaical standard, then in their own custody, retain others. In this partial compromise, respect for their lawgiver on the one hand, and deference to their sovereign on the other, over-ruled at the time that hereditary malevolence which never could admit harmonious consent between the two hostile parties.

Bishop Walton refers to a record, called the "Samaritan Chronicle," said to have been translated from the old Hebrew into Arabic, in the Samaritan character. This MS. inaccessible and of doubtful authority, beginning with the death of Moses and continued to the reign of Adrian, does not comprehend the period now under consideration, and so can be of no use for ascertaining the Chronology prior to Abraham.

JOSEPHUS.

This eminent antiquary and historiographer, the glory of his nation, professes, in the Preface to his Antiquities, his resolution to describe accurately the contents of the sacred records, in the order of time, without addition or retrenchment; and, in the conclusion of that work, declares his fidelity in the discharge of his engagements. In his first book against Apion, too, the like solemn protestations are repeated. In the computation of times, misled by the prevailing notions of the age when he lived, he is prodigiously vague, and discovers either culpable ignorance of the volumes he undertook to translate, or a still more culpable propensity to amplify numbers, in conformity to the exaggerated notations of the Greek version. These he prefers to the very moderate reckoning of Moses, for the times of the patriarchs before Abraham.

For example: he affirms that the deluge began two thousand six hundred and fifty-six years after the creation. Here a thousand nominal years, never found in any one copy of the Hebrew Pentateuch, are foisted into his Antiquities. The particular numbers, defining the length of nineteen generations, are, with very litte variation, copied from the Alexandrine version, and never accord with the Hebrew, except in the few instances common to the Hebrew and the Greek. But the parts, of which the general sum now mentioned, 2656, consists, make but 2256 years, deficient by 400; yet too much by 600. Ant. 1. 3. 3. In a subsequent section it is computed, that Abraham, the tenth from Noah, was born in the 292d year from the deluge, and in the 70th of his father Terah. Here is a double mistake: for that patriarch was born in the 130th of his father, 352 after the deluge; and the historian extends the interval to 993 years, the sum of the intervals, according to his calculus, from the 100dth of Shem, and the 70th of Terah, comprehending eight generations. So that the amplification in 1948 historical years is 1392: a quantity exceeding the surplus of the

Greek Pentateuch, including the 130 years of the spurious Cainan. Who would attest the fidelity of Josephus as an interpreter of Moses?

The doctrine of the present and of many past ages is, that the Hebrew Chronology, contained in the fifth and eleventh chapters of Genesis, expressed the numbers now extant in the Greek version and in Josephus. In these two records considerable are the variations; and it does not appear that at any period the original numbers were abbreviated. That it could be done in the second century of our era, it has been shewn, was physically impossible.

Dr. Kennicott, in his General Dissertation, sect. 93, refers to Ismael Sciahinsia, an Arabian author, who affirms that he had perused several Hebrew Bibles which computed the years from the creation, not by the Hebrew reckoning, but by that of the Septuagint; and that this latter Chronology was in the highest estimation, not among the eastern christians alone, but among even the Mohammedans. Here is no singularity. Who more firmly believed, or more zealously maintained, the veracity of Aristeas, and the still less credible reports which the traditions of subsequent ages fabricated, concerning the cells where seventy persons were separately inclosed, and all translated the whole Hebrew writings in seventy days, from one copy; the exact harmony of opinion, without varying in one single word, syllable, or letter; the inspiration of the interpreters; and the unanimous applause of a whole assembly, among whom, it may fairly be supposed, few were competent judges—who so firmly and zealously maintained all these things, as the venerable fathers of the Christian Church? as Isaac Vossius in the past, or the anonymous author of the Vindication of the History of the Septuagint, and of the Dissertation on its Chronology, in the passing century?

In favour of Dr. Kennicott's objection, candour requires the concession, that a version from the Hebrew Pentateuch, in the Hebrew alphabet, but in the Persic tongue, was published for the use of the Jews residing in that country, A. D. 1551. See Walton's Prolegom. cap. xvi. sect. 7. But from this recent publication nothing can be inferred in favour of the protracted Chronology, which the Bishop does not affirm. Nothing is more certain than that many of the eastern versions, both ancient and modern, were taken, not from the Hebrew text, but from the Alexandrian translation. Who is not astonished that Josephus copied the numbers of this translation, with very few alterations, while he solemnly protested that he had faithfully rendered into Greek the contents of the holy records? But a much more recent instance occurs. Since the year 1790, a certain translator of the Pentateuch into English avers that he had adopted the most correct edition of the original, and in the mean time presented his readers with the extravagant Chronology of seventy or seventy-two fictitious Greek interpreters, to whom he ascribes the gift of inspiration; but asserts that Moses has not even the lowest claim to a divine commission!

The

The subsequent table comprehends at one view the four different modes of computation: its construction will, it is hoped, be sufficiently obvious to supersede a prolix explanation.

Patriarchs lived before sons born.	*Heb.*	*Sam.*	*Gr.*	*Jos.*	Remainder of life. *Heb.*	*Sam.*	*Gr.*	*Jos.*	Age.
1 Adam - -	130	130	230	230	800	800	800	800	930
2 Seth - -	105	105	205	205	807	807	707	707	912
3 Enos - -	90	90	190	190	815	815	715	715	905
4 Cainan - -	70	70	170	170	840	840	740	740	910
5 Mahalaleel -	65	65	165	165	830	830	730	730	895
6 Jared - -	162	162	162	162	800	900	800	800	962
7 Enoch - -	65	65	165	165	300	300	200	200	365
8 Methuselah	187	187	167	187	782	782	802	782	969
9 Lamech - -	182	182	188	182	595	595	589	595	777
10 Noah - -	502	500	500	500	448	450	450	450	950
11 Shem - -	98	100	100	100	502	500	500	500	600
	1656	1656	2242	2256					
Years after the flood	2	2	2	12	The 100dth of Shem's life.				
12 Arphaxad -	35	135	135	135	403	303	303	303	438
Cainan - -			130				330		460
13 Salah - -	30	130	130	130	403	303	303	303	433
14 Eber - -	34	134	134	134	430	330	330	330	464
15 Peleg - -	30	130	130	130	209	109	109	109	239
16 Reu - -	32	132	132	132	207	107	107	107	239
17 Serug - -	30	130	130	130	200	100	100	100	230
18 Nahor - -	29	79	79	120	119	69	69	28	148
19 Terah - -	70	70	70	70					
20 Abraham -	292	942	1072	993					

Here we should conclude our strictures on a work of supereminent merit: but one chapter, more involved in perplexity than any other in the whole Bible, awaits elucidation; that which records the names and number of Jacob's family who accompanied him into Egypt. This we reserve for the subject of a future article; together with Serah, Heber, and Malchiel, sons of Beriah; of whom none can here have a place.

More sons by Leah.

9. ISSACHAR, Tolah, Puah, Job, Shimron - - - 5
10. ZEBULUN, Sered, Elon, Jahleel - - - - - 4

Sons by Rachael.

11. JOSEPH, Manasseh, and Ephraim - - - - - - 2
12. BENJAMIN, Belah, Becher, Ashbel - - - - - 3

It is presumed that reasons sufficiently forcible for excluding from this register twenty-three males, borrowed from subsequent records, have been assigned. If in their stead twenty-three females, including Dinah and Serah, be introduced, it is submitted to an impartial tribunal, that of a discerning public, whether or not this important catalogue is restored, nearly, at least, to its primitive form. Moses repeatedly declares, that the daughters as well as sons of all the twelve tribes accompanied Jacob into Egypt. The structure of the genealogical catalogues did not permit females to be

enrolled; but if he inserted forty-seven males, he meant it to be understood that twenty-three females were necessary to complete the number: eleven married women, as may be supposed—for Judah had become a widower a few years before the descent—being added, made eighty-one.

All the genealogical compositions in the Pentateuch, together with those in the Books of Joshua and First Chronicles, as now extant in our Hebrew, Greek, and English Bibles, have minutely been collated. In certain names the same words are found not without many orthographical variations; and in no one catalogue is the same order observed in recounting the tribes. That in the forty-sixth chapter of Genesis is divided into four classes, denominated from as many mothers, without strict regard to the order of births. That in the thirtieth chapter, however, invariably adheres to this order; and thence is the foregoing table extracted. The result is an accurate Chronology. Often has it been objected that Reuben was but four years younger than Issachar, and that the former at that age discovered mandrakes in the field. Such are the arrangements of injudicious computation. But from this table it is evident that Reuben was eight years old when Issachar was born, and seven when he brought his mother the mandrakes. Again, it has generally been stated that Judah was but three years old at the nativity of Joseph, and that Moses has not marked the marriage of Judah in the order of time; here it is evinced that Judah was ten years older, and married at the age of twenty-seven, immediately after Joseph was sold, not four years sooner, and at the age of thirteen. Unskilful criticism is one baneful source of obscurity and contradiction in the sacred oracles.

Far be it from us to detract from the merit of the Greek version. We acknowledge its worth as far as it can be rendered subservient to correct and improve the original text; but, as a standard of chronological precision, it has not the most remote claim to approbation, much less preference to the Mosaical numbers, on which basis alone the fabric of ancient history can be constructed so as to accord with nature and science.

On the subjects contained in this book of Genesis we have been more diffuse than the nature and intent of this elaborate publication strictly required. We applaud the undertaking, and chearfully felicitate the public on this valuable acquisition. May the worthy editor meet enlarged encouragement, and enjoy health to prosecute his labours for the advancement of sacred literature!

(To be continued.)

A Commentary on Part of the Book of the Revelation; with Notes. By the late John Snodgrass, D. D. Minister of the Middle Church of Paisley. 8vo. *Boards. pp.* 613. *Neilson and Weir, Paisley.* 1779.

'ADVERTISEMENT. The following work, though incomplete and attended with all the disadvantages of a posthumous publication, will be found, it is hoped, not unworthy of attention. It is the fruit of deep thought and laborious research. The learned and pious author, it is well known, had carefully studied the Book of the Revelation; had perused and examined with much attention the works of the most eminent commentators upon that most interesting

interesting portion of holy writ. In a course of lectures delivered during the years 1792—1796, he had explained it to his congregation; and the interpretation he had given of it, there is reason to believe, he intended to convey to the public from the press. An afflicting disorder, which at last terminated with his valuable life, prevented the execution of his design. Of his MS. written originally in short hand, he had been able to transcribe but a part, and that not in perfect connection, or with all the minute attention either to accuracy or elegance which he would undoubtedly have given it in the perusal with a view to immediate publication. What now appears is a commentary, with notes, upon Chap. I. Chapters IV.—XVI. inclusive, and Chap. XX. 7—15; together with three Dissertations on very curious subjects—the four beasts, the twenty-four elders, and the number of the beast.

'In the Commentary, which forms the body of the work, the author endeavours first to ascertain the precise import of the several prophetical visions exhibited to the apostle; and then determines, and with great probability, the events in the history of the world, and that of the Christian Church, in which those mysterious visions received their historical accomplishment.

'In the notes, subjoined to each vision, he gives a concise, but clear view of the opinions of the most celebrated commentators respecting the subject which he has discussed, and states his reasons for differing from them.'

In the sequel of this Advertisement is a short delineation of the author's respectable character and exemplary life, taken from the conclusion of a sermon, preached on the occasion of his death, by his intimate friend, the Rev. Mr. Balfour, of Glasgow, the first of July, 1797. It is too long for insertion.

In the Introduction the author rests the sacred authority of this mysterious book on the unanimous testimony of the primitive church, and on the circumstantial accomplishment of many predictions here contained, and in their proper time verified by the report of history, without the knowledge of the writers, who record the events as true, though not as foretold. To the opinion of Dr. Lardner, who refers its date to A. D. 96, Dr. Snodgrass accedes, in opposition to Grotius, Hammond, Lightfoot, Sir Isaac and Bishop Newton, with others, who preferred the reign of Claudius. To us one reason for the more recent term is obvious: Jerusalem was desolated about the commencement of T. Vespasian's reign, and consequently the prophecies concerning the fall of Babylon, in Domitian's time, are by no means applicable to the fall of the Jewish metropolis.

In this commentary, or rather the notes subjoined for illustration, former expositors are incidentally mentioned, such as Durham, Mede, the two Newtons, Bengelius, Lowman, and Vitringa; whom he names always with deference, even when he dissents from their opinion. It does not appear that he had perused the perpetual commentary of Daubuz, the most profound and ingenious among the modern interpreters of this mysterious volume; but, as Lowman's exposition is mostly taken from the great work of that excellent critic, it may be presumed that his system was not entirely unknown to Dr. Snodgrass.

This author discovers becoming and commendable caution and reserve in defining the times when predictions describing events yet in the bosom of futurity may have their accomplishment.

For a specimen of his applying prophecies to events confessedly past, we extract a section from the tenth chapter of the Apocalypse; and, as the commentaries both of Snodgrass and Daubuz would extend this article beyond its just dimensions, we shall give the sense of the former in his own words, upon the several clauses now to be quoted; and the purport of the latter, as expressed by his abbreviator, Peter Lancaster, A. M.

Revelation, chap. x. 1—8.

"And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.

" He had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

" And cried with a loud voice, as when a lion roareth; and when he had cried, seven thunders uttered their voices.

" And when the seven thunders uttered their voices, I was about to write: and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not.

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

" And sware by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer:

" But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets.

" And the voice which I heard from heaven spake unto me again, and said, Go, take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth."

The mighty angel.

SNODGRASS.	DAUBUZ.
' The Lord and Saviour himself.	" Martin Luther, mighty on account of his great work.

He descends from heaven.

Receives his commission from God.

Clothed with a cloud.

Clothes are for ornament and defence. Clouds, without any token of a storm, denote success and protection.

A rainbow upon his head.

A rainbow, the signal of a covenant and reconciliation. *Upon his head*, not *round about him*. The reformation prior to the seventh trumpet was to be but partial.

His face was as it were the sun.

Dispelling darkness.

SNODGRASS.

SNODGRASS. DAUBUZ.

His feet as pillars of fire.

His disciples and followers, intrepid and undaunted, were to endure persecution. *Feet* are emblems of service: Saul sat at the feet of Gamaliel. Pillars are firm and durable monuments, support buildings, &c. and feet in the fire imply torment.

In his hand was a little open book.

A book of prophecy.

The sealed book, chap. v. was the Gospel, and the opening of it denoted its first promulgation. It is here exhibited as already revealed, but to be republished; *open*, not sealed up in unknown tongues; *a little book*, because the outworks of popery, indulgences, images, ecclesiastical tyranny, were *first* to be demolished.

His right foot upon the sea, his left upon the earth.

The sea is the element of commotion and tumult, earth the seat of rest and peace. The reformation was encouraged by some, obstructed by others.

He cried with a loud voice, as when a lion roareth.

When the old lions have taken any prey, they call upon their young with a cry like the lowing of a cow. From Sparman's account of the lion's roaring, the sound resembles the two vowels *no, no*.

The republication of the little book was to be with great earnestness, courage, and success. The lion is one symbol of supreme power, and the terror of those beasts which contend with him. Some of the secular princes patronized the reformation, and withstood its opposers.

Seven thunders uttered their voices.

Seven crusades, under Hugo the Great, and other princes	1096
Conrad III. Emperor of Germany	1147
Frederic Barbarossa	1189
Philip Augustus	1191
Balduin and Dandalo	
Andreas, King of Hungary	1217
Louis IX.	1248

Seven kingdoms, abjuring the Pope, embraced the reformation:	
The Swiss Cantons	1531
The German Princes in one republic	1532
Sweden	1537
Denmark, with Norway	1537
England and Ireland	1547
Scotland, then a distinct kingdom	1577
Netherland Provinces	1579

I was about to write.

The apostle, supposing that the thunders becoming universal would fully disclose the mystery of God, was impatient to record the result of the vision; and this posture of attention symbolically denotes the strong expectations of the faithful at the time when the seven thunders should be realised, and the glorious state of the militant church commence.

SNODGRASS.

SNODGRASS.

Seal up those things which the seven thunders have uttered.

When the angel cried, seven thunders uttered their voices, and when the apostle was going to write what the thunders uttered, a voice from heaven commanded him not to write, but to seal them up. With regard to their after-opening, it seems to rest upon no solid foundation; for there is not the smallest mention of them in any future prediction.

DAUBUZ.

Sealing, as opposed to *writing*, is to put a stop to the thunders, that they extend no farther; for the progress of the reformation is not yet to have its full effect. *Heaven*, in the prophetical style, has different acceptations; it denotes both the church and the secular powers of the earth. This voice, *Seal* and *write not*, came from *heaven*; that is, Charles V. in concert with the Pope, raised so strong a bulwark against the reformation, that the thunders could not be heard in their territories; and these powers of heaven still remain to be shaken.

The angel sware, that time should be no longer, or *not be as yet.*

We find God swearing to confirm his promise. The angel's declaration, *that time should be no longer*; *not yet*; or, as some critics render them, *delay should be no longer*; either way the meaning is the same, namely, that the time of taking vengeance on the enemies of the church was not arrived, but that it should take place at the sounding of the seventh trumpet.'

The angel in the vision declares upon oath, that the time for the glorious state of the church should not be as yet; but, however, it would soon arrive; and since the days of Luther God hath opened the eyes of men to discover that the commencement of that happy period is near. The protestant divines are now persuaded that the enemies of Christ are *now* upon the brink of ruin, and just at their last catastrophe.

Go, and take the little book which is open.

This shews that the Christian reformed princes would receive the little book from Luther and his disciples; that they would embrace the reformed doctrine, take it under their protection, and transmit it, as a sacred depositum, to posterity. As the angel standing on the sea and the earth delivered it in vision to the apostle, that is, partly in peace and partly in war, so must the reformed church preserve it pure and immaculate, whatever be the colour of the times."

Dr. Snodgrass, after Vitringa, disapproves the scheme of Mr. Mede, 'who supposes that the *little book* goes back to the same period when the former [that is, the *sealed book*] commenced, and predicts the fate of the church unto the end of time.' This supposition he rejects as not only highly improbable, but as throwing the whole into confusion. The contents of the *little book* he, with others, considers as uncertain, because no where related; but connects the seven thunders which signalized its production with the times of the crusades, and applies the functions of the first of the angels mentioned in the fourteenth chapter. Bishop Newton, it must be owned, introduces the predictions respecting the reformation among the contents of the same chapter. But Mr. Daubuz, consistently with Mr. Mede's arrangements, considers the angel with the sickle,

chap.

chap. xiv. 15, in the judgment of the vintage, as sent to make a signal distinction between true protestants and idolaters, which supposes an advanced stage of the reformation. In vindication of Mr. Mede's scheme, it seems not inapposite to quote a paragraph from Bishop Hallifax.

'Not content with investigating the true order and series of these two prophecies of the Revelation, considered apart, he, Mr. Mede, proceeded in the same spirit of caution, to examine them together: nor was it long before his penetrating genius discerned, that the latter prediction was indeed a regular repetition of the former, though in a different way; that both began from one common term, and, running over the same period of time, met again at the same common ending; and, consequently, that each was commensurate with, and so of admirable use to explain and illustrate, the other. To this thought he seems to have been led from the words of the angel, on delivering the *little* or *open* book to St. John, "Thou must prophesy AGAIN before many peoples and nations, and tongues and kings;" and, by following this hint, and setting the prophecies side by side, he was enabled to trace the habitudes and mutual relations between the two, the same way of synchronism, which he had applied with so much success to the latter taken alone.' Serm. VIII. p. 250.

The bishop, in the sequel, comparing every part of Mr. Mede's system with the whole, removes, in our opinion, the objections of Vitringa, and those who concur with him.

From the nature of the subject, this book, the Apocalypse, is unavoidably obscure. But it is perfectly methodical. Every clause is replete with significance; nothing misplaced, and nothing superfluous; all the symbols suited to the figurative phraseology of the East, and every adjunct descriptive.

In the section quoted, Dr. Snodgrass is sparing in the explanation of the imagery. Supposing the angel to have been Christ in person, the cloud, the rainbow, and the pillars of fire, as explained by Daubuz, would have been strictly applicable. On the hypothesis that Luther was the angel, he was but Christ's representative and messenger. The chief difficulty concerning the *open book* results from the notion that it was a volume of prophecy; but, if it were the Gospel canon, then opened for republication, after it had been perverted, the whole vision is coherent and obvious.

When the result of those tumultuary measures, which, at this eventful period, embroil the nations, shall be made manifest, it is humbly presumed that this sacred volume, in part still mysterious, will become the clearest in the Bible, and all its visions be realised in the annals of the world.

An Historical and Practical Essay on the Culture and Commerce of Tobacco. By William Tatham. (With two coloured and two plain Plates.) 8vo. Pp. 330. 6s. 6d. Vernor and Hood. 1800.

AN article of such extensive demand for the gratification of the least important of our senses, as that of tobacco, deserves the attention of the consumer, as well as the inquisitive, in no ordinary degree. Myriads of individuals are employed in cultivating, manufacturing, and vending this predominant drug, in different quarters of the globe; though it would be difficult to find one in a hundred who is acquainted with its history and properties.

The author modestly observes in the Preface, that, as this work is devoted to the prosperity of commerce, he is obliged 'to take leave of compliment, and attend to the subject;' that he has accidentally been led to trace the history of *tobacco* from its primitive source; that he has persevered in the design of investigating those particulars which tend to throw light on a novel subject, for the benefit of traffic; but that he has been compelled by time and circumstances to curtail his book for the present, though he confidently hopes that the public approbation will call for a supplementary part which, he trusts, will render his design more extensively useful. We cannot, however, pass unnoticed his remark, that the origin of the botanical term of *Nicotiana* has, according to his research, not been mentioned in any other work; as we have recently met with a distinct explanation of this term, in the first edition of *Dr. Willich's Lectures on Diet and Regimen*, p. 610.—Mr. Tatham concludes his preface with the following address:—

'If I should be so fortunate as to accomplish the publication of a second volume, it is my intention to throw some useful lights upon the manufacture of this article; upon its history in France, Spain, Germany, Holland, and other countries concerned in its culture, commerce, or manufactures; and ultimately to add an useful appendix of tables and prices current, in a way suited to ready reference.'

The work is judiciously divided into five distinct parts: in the first Mr. T. concisely treats of the *culture of tobacco*, so that we shall not attempt to abridge his useful observations on that plant. In the second part, he explains, more at large, *the manner of housing, curing, and vending tobacco in Virginia.* From this section of his book we shall select the following curious facts; for, as such, we admit them upon the authority of the author.

'Tobacco, if well packed, and duly prized, will resist the water for a surprising length of time. An instance in strong proof of this occurred at Kingsland, upon James's river, in Virginia, where tobacco, which had been carried off by the great land floods which happened in 1771, was found in a large raft of drift wood in which it had lodged when the warehouses at Richmond were swept away by the overflowing of the freshes; an inundation which had happened about twenty years before this cask was found. I did not see this tobacco myself, but it has often been mentioned to me by creditable persons, and I have no reason to disbelieve the fact. On the sixth of October, 1782, however, I myself was one of a party, who were shipwrecked upon the coast of New Jersey, in America, on board the brigantine Maria, Captain M'Aulay, from Richmond in Virginia, and laden with tobacco. Several hogsheads which were saved from the wreck were brought round to Stillwills landing upon Great Egg harbour: and amongst them some which had lost the headings of the cask, and the hoops and staves were so much shattered by the beating of the surf, that it was not thought worth while to land them, and they were just tumbled out of the lighter upon the beach, and left to remain where the tide constantly flowed over them for several weeks, so that the outside was completely rotten, and they had the appearance of heaps of manure. In this very bad condition I still persisted in trying to save what I supposed might remain entire in the interior of the lump, and at last prevailed so far over the ignorance and prejudice by which I had been ridiculed, as to effect an overhauling and repacking of this damaged commodity, and to save a proportion thereof very far beyond what I myself had

had expected. Some of the heart of this was so highly improved, that I have seldom seen tobacco equal to it for chewing, or for immediate manufacture; and what was repacked was sold to a tobacconist in Water-street, Philadelphia, at a price so little reduced below the ordinary market, that the man very frankly told me, that, if he could have had the whole *drowned* tobacco in a short time after it was saved from the wreck, he would have made no difference in the price, but would rather have preferred it for immediate manufacture, as it would have spared him some little labour in a part of the process. I have thought it interesting to merchants and underwriters to communicate these facts, from whence they may reap some little information perhaps, or be at least induced to make a more minute investigation in similar cases, and consent more reluctantly to sustain a total loss.' Pp. 48—50.

Of the dexterity and muscular energy of the African race in delivering tobacco, our author gives the following remarkable instance:—

'It is customary in taking off tobacco to send up some of the ablest sailors belonging to the ship, as labourers, in this stage of the commerce; or (which is far preferable) to employ the negro watermen who are adepts by experience. I have known several instances of middle-sized negroes, who, from an habitual sleight, and practical skill, would turn three hogsheads of tobacco upon their ends at once, each hogshead weighing one thousand pounds nett weight; yet I have seen many an overgrown Englishman strain hard to overcome one hogshead. I am aware that this account (which has probably many vouchers among the Virginian merchants) will be thought fabulous; but a patient enquiry will render it somewhat more credible. The fact is, that there is a philosophic principle in this case, which the African race have pretty generally discovered the advantage of; and a rap upon the hogshead with their knuckles (which the knowing European will ascribe, perhaps, to superstition) serves to inform them, by the hollow sound, which end of the cask is heaviest. The negro takes the benefit of the point of gravitation; and by selecting casks of the bulkiest bilge, with the help of a board placed across his breast, he puts the three in motion at once; and assists their inclination of preponderancy with his main strength at the critical juncture. A similar principle should be observed in the handling of many solid bodies. A tree, for example, grows with the heaviest end downwards, and, I apprehend, the difference of gravity would be very perceptible in a squared log of equal dimensions when floating in still water. Those who are accustomed to rafting timber, however, know very well the advantage of towing logs with the heavy end of the tree foremost.' Pp. 88—90.

Under the head of depredations, particularly those privileged by custome, Mr. Tatham makes the following, not uninteresting, remarks:—

'Of all the commercial articles which traverse the ocean there are none, perhaps, which are more subject to wastage by depredations than the commodity we are speaking of. It is continually exposed to pilfering, even from the time it is cut from the field, and through the whole process of curing; and until it is conveyed to market it is indeed subjected to similar injury. But the greater losses are sustained after it is delivered into the public warehouses; it seems proper to speak of these specifically.

'I have intimated under the general head that depredations upon tobacco are committed from the moment it is first gathered into the barn; but there are of these some privileged by custom from the instant *curing crops* become fit for use; and the chewing, smoking, and snuffing depredators of the country, find illicit means enough to effect an imperceptible reduction by littles, such as few persons care to notice. As this species of making common property has perhaps some hospitable and benevolent principles attached to it, I shall let it alone, and more especially as the presence of the proprietor may be said in most cases to give a tacit approbation. But when the crop is once delivered into the public

warehouses, and an officer of the government is charged with a responsibility for its forthcoming, there can be no *proprietary* presence (in the general nature of the transaction) from whom an assent can be received for the exercise of such privileges as are *malum in se*, and are not a whit the more qualified because custom has led men to practise them in open daylight. It shall be the business of this work to state these facts impartially, to point out the instances of malfeasance which are overlooked; and it rests with those to whom it more appropriately belongs to remedy the evils which may be discovered.

'Now it is customary with most planters to weigh the bulk of tobacco with the steelyards, when it is first packed into the hogsheads; and from this weighing they are enabled to give their merchant an approximate assurance of the quantity he may expect from them; for it is generally a custom in the tobacco trade for the merchant to deliver the planter his goods upon account current through the year, and to credit him by the utmost of his crop, annually, when it is carried to market. It is here received into the care of a public officer; but if there happens to be a glut of business, so that the turn of inspection is procrastinated, it remains openly in the warehouse yard, or, perhaps at most, only rolled under an open shelter, until the inspectors can find leisure to attend to it. During this period it is exposed to the first stage of *public privilege*; for every man thinks himself privileged to take a handful as he passes, for the purpose of chewing or smoking, *according to established custom*, dreaming little perhaps that the example is so often repeated as to deceive the merchant's expectations very perceptibly; for as the hogsheads are pretty generally shattered in bringing to market, there is no want of sufficient apertures through broken staves and deficient heading, which afford an easy admission to the too greedy hand of the privileged plunderer of a produce for which others have paid the sweat of their brow.

'Such is the state of depredation during the intermediate stage which occurs between the delivery of the crop and the act of inspection. But it is after this operation, and during its process, that the great harvest of the customary plunderer commences.

'The attendants upon the warehouse operations, and their illicit receivers, are the most benefitted of all men, by a practice which has become a kind of calculable privilege through its frequent indulgence; though all who pass are admitted partakers, in a certain degree, without much ceremony. The first, however, have grown into a kind of formidable profession, who are not only in the open habit of vending other people's tobacco, *by privilege*, in twists and rolls for home consumption, but are the principal merchants who supply sailors and small adventurers for exportation. Nay, I believe, it would not be hard to prove, that negro attendants at the Richmond warehouses have been honoured with applications from England for the choicest chewing tobacco; that this privilege has in other instances extended itself to casks; and I should not think it an exaggerated estimate upon the aggregate of this commerce, to calculate its losses by privilege at many thousand pounds of tobacco per annum.

'The rejected tobacco has been heretofore another privileged source of considerable depredation; and I presume the items of snuff and soap ashes have yielded respectable profits. I understand that late laws have abated the rigour of this inquisitorial penalty, and that a planter is now clearly permitted to take away and make the best of an inferior commodity. If not, it would certainly be an equitable amendment to let the rejecting inspectors assign the inferior degree of use for which the plant might be suitable, to the profit of him alone whose industry was applied in cultivating, and bringing it to an unfortunate market.

'Hitherto I have noticed only those depredations which are considered under the idea of privileges, and sanctioned in some degree by the tacit assent of the crowd who may be looking on. It remains yet to notice various depredations by petty thefts, which cannot be considered to be much less injurious to proprietors.

'The practice of roguish planters stealing from other men's tobacco houses has been in several instances detected, prosecuted, and punished, as the judicial records of the country testify; and, as the laws on this head have made ample

provision

provision to punish the offence, there seems to be no other remedy than examples of moral rectitude, and vigilance, to see them duly enforced. Hogsheads of tobacco which are sometimes left exposed on their way to market, which may be occasioned by the breaking down of waggons, the tiring of horses, or the lowness of water conveyance during droughty seasons, are casualties which cannot be so well guarded against; and I believe cases have happened in this instance where the hogshead has been stolen with impunity. To this species of depredation, however, as well as that committed by privilege, we find tobacco most of all exposed in the public warehouses, and in taking off with defective headings and staves; for it is such opportunities as these which are most likely to shelter villains from detection, and particularly in the dark deeds of the night. It is from these thefts that the peddling commerce of the country and the adventures of seamen are often augmented; and the remedies merit consideration among those who are injured.' Pp. 93—99.

In the *third* part of his work, the author treats of 'the public warehouse and inspection, as well as of the various methods of cultivating tobacco in America;' in the *fourth*, 'of the progress of the culture and commerce of tobacco;' and in the *fifth*, 'of the tobacco-trade of Great Britain:' to which he has subjoined an 'Abstract of Laws and Regulations concerning the Commerce of Tobacco in Great Britain.'

Although we could wish that a work like the present were written in a more polished and correct style, yet Mr. Tatham's language is, in general, clear and unaffected; while his remarks are judicious, and evince the character of truth—a vein of liberality pervading the whole performance.

Sermons on several Occasions; to which are added, Three Charges and a Circular Address to the Clergy of the Diocese of Ossory, on the State of Ireland, in the Year 1797. *By T. L. Obeirne, Lord Bishop of Meath.* 8*vo. Boards. pp.* 404. *Rivingtons.* 1799.

PERILOUS times call forth the combined energies of a nation, and the separate powers of individuals. In tranquil seasons public spirit is inactive; but when dangers threaten, and disasters accumulate, orators and heroes, patriots and statesmen, in their several vocations, employ heart, hand, and tongue, for the defence and stability of the body-politic.

During the past ten years of serious apprehension and dismay, intestine discord, fomented by the specious artifices of declared enemies to the repose of the world, has required the circumspection of the wise, the courage of the brave, and the vigour of the state, to counteract. In Britain the spirit of mutiny and tumult was once active, and in Ireland formidable.

Within this period have these Discourses and Charges been delivered, and we are confident it will generally be allowed that they are exquisitely adapted to the occasions on which they were pronounced.

SERMON. I.—Preached in the Church of Longford, 28 February, 1794, being the day appointed for a General Fast, from Luke xix. 41—4. "When he came near to the city he wept over it."

We extract the exordium:—

: What

'What a solemn and affecting scene does the Evangelist present to us, in the passage I have read to you! Our Saviour was approaching Jerusalem for the last time. The principal objects of his mission were nearly accomplished. It only remained to offer up the great sacrifice that had been ordained from the beginning, for expiating the sins of the world, and within a few days Jerusalem was to exhibit that stupendous spectacle, and to fill up the measure of her own iniquities. In the state of mind, which a distinct foreknowledge of these several circumstances naturally produced, the first view of the city deeply affects him. That city, "in whose stones the servants of God had taken pleasure, and whose very dust they had favored," was at length to receive the chastisements she had often provoked. She was *to reject her deliverer*; she was to *reckon him among the transgressors*; and, thus fulfilling all the prophecies that had sketched out his history, concludes the awful scene, by condemning him to a cruel and ignominious death.

'But in the treatment which this city was preparing for him, our Redeemer considered only the aggravation of her guilt, and the judgments that were to follow. With a warmth of benevolence, which no provocations could extinguish, he expostulates with her on the blindness and obstinacy with which she had rejected all the profered mercies of her God; "If thou hadst known, even thou, in this thy day, the things which belong to thy peace." The most pathetic eloquence of expression seems unequal to his feelings, while he reminds her of the parental anxiety with which he had himself laboured to reclaim and to save her; "How often would I have gathered thy children together, as a hen gathereth her brood under her wings? but ye would not." He now announces to her that justice had taken place of mercy. This was the last day to which her prophets had looked for safety and deliverance. She had not known that day. She had rejected the salvation that was offered to her.—She had forced, as it were, into the hands of her God the exterminating sword, and extorted from his justice the sentence of final extinction, withheld through so many ages of mercy and forbearance. It now remained for him to pronounce that sentence, and tears of regret and commiseration fall from his eyes.—"Behold thy house is left unto thee desolate." The enemy commissioned for thy destruction approaches—they encompass thy walls—they level them with the ground—not a stone in thee but shall be trodden down—famine and the sword shall consume thy inhabitants, and the wretched remnant that escapes "shall be led into captivity unto all nations, because thou knowest not the day of thy visitation."

'With what different sensations must we revolve in our minds all the circumstances of this remarkable record? What can be more soothing, or consolatory, than the affections which this amiable representation of our Saviour's character necessarily excite? Is this then the Mediator, who pleads the cause of offending man with the Supreme Disposer of all Things? Is this the Judge, who regulates the present, and is hereafter to decide on the *future* destiny of man? And is it thus he combines the mild sympathies of the most tender, clement, and compassionate heart, with all the grandeur and awfulness of character in which he is seated at the right hand of God?

'But when, from considering the scene in this amiable and comforting light, we turn our eyes to Jerusalem, and to her devoted inhabitants; when we behold her wilfully and obstinately provoking the utmost rigor of divine justice, and deaf to the affecting expostulations of her promised Deliverer; when we attend to the dreadful sentence with which this expostulation concludes, and hear the cause assigned for the desolation and ruin that so speedily await her; a different train of thought succeeds; considerations of awful and alarming import to every believer.

'It is on this ground that I take up the subject of your instructions this day. I shall consider the passage before us in the light that appears to be the most applicable to the present circumstances; and, invoking the divine assistance, I shall endeavour to lead your thoughts to the solemn and important purposes for which we are assembled.'

We venture to presage that every serious reader, who shall be disposed

disposed to peruse this Discourse with the desire of edification, will admit that the preacher exemplifies that commiseration, energy, and pathos, which so eminently characterise the text.

SERMON II.—Preached at St. Mary's, Kilkenny, Sunday the 7th Jan. 1797, on the providential dispersion of the enemy's fleet, and the deliverance of this nation from threatened invasion. Isaiah xxxvii. 28, 29. "I know thy abode—I will turn thee back."

We extract a few paragraphs from the peroration:—

'Ye young men, who hear me, and are capable of forming your own judgments and opinions, and of regulating your own conduct, you I particularly exhort to weigh, with the earnestness and impartiality which such a subject requires, what I have laid before you this day.

'Are ye of a rank and condition in life to have dependants and connexions, who may be influenced by your opinions, and biassed by your conduct? Never lose sight of the example of those of your own description in France. Never forget how fatally their contempt of God, and their rejection of the faith of his Son, their violation of his sabbaths, their neglect of the service and ordinances of his religion, have recoiled upon themselves. They made impiety the fashion, and it was followed. Ye see to what these fashions lead. Take warning from their bitter experience. "Surely in vain is the net spread in the sight of any bird." When the evil is so manifestly exposed, can it require much reasoning, much firmness, or resolution, to resolve to avoid it? Ye are surrounded by temptations, I own; but do not suffer yourselves to be seduced, or laughed out of the good resolutions with which God may this day inspire you, on this important subject. Do not sacrifice your religious morals, your peace with God and with your own consciences, your well being in this life, and your hopes for hereafter, to the folly *of fools*, to the volatility and frivolousness of the idle, and to the trifling among your companions, or to the profaneness and impiety of the dissolute and profligate.

'Do ye move in the humbler walks of life? It is here that ye must exert the independence of virtue, and the spirit of Christian freedom. Scorn to be the servile followers of any, however high in rank, station, or office, who shew that they have set themselves against their God, and that they despise the service of their Redeemer. Follow not the example of those, who cannot screen you in the days of God's dreadful visitations, or protect you from the evils which they themselves shall be the first to suffer. Do ye also recollect, and have ever before your eyes, the fate of those of your level in France. They heard the impious scoffs, the infidel witticisms, the blasphemous ridicule; they witnessed the neglect, the contempt, the profanation of all that they had been taught and accustomed to consider as most sacred and binding. The seduction came recommended by all that gives weight, or authority, or influence, in this world; and they had to chuse between these and the ministers of the Gospel, who condemned, and warned, and exhorted, as we condemn, and warn, and exhort. But the one restrained, the other favoured, whatever was most vicious, and craving, and restless in their nature, and the fatal choice was made. They began, indeed, by being the punishers and scourges of their seducers, but they ended by involving *themselves* in the terrible effects of their apostacy, and by bearing their full proportion in all the miseries and calamities brought upon their land by the new opinions and doctrines to which they sacrificed the faith of their fathers, and the quiet and peaceable tenor of their conduct, during the happy days which, under the influence of the Gospel, they had once known.

'Parents, who hear me, on you also I call with most particular earnestness. By all that ye owe to yourselves, or to your children; by the regard ye profess for those to whom ye have given being; by your responsibility to the Universal Parent, for the principles you have instilled into them, and the example ye have set before their eyes; by the future destiny of their descendants, necessarily included in their own;—by all these considerations, that must be dear to your hearts until, like those whose approach ye lately dreaded, ye cease to be men—

men—I call upon you, as many as may be arraigned by your consciences on this point, that ye begin from henceforth to shew that ye are not callous to all God's providential acts towards you. Fearing the Almighty yourselves, humbling yourselves under his chastisements, and grateful for his mercies, be not ashamed to condemn your past misconduct by a change of life. Cultivate that religion in the sight of your children, which they have seen you neglect: impress upon their young minds those maxims of Christian belief, and Christian deportment, which they have hitherto seen you slight: reverence that name which they have never yet heard you pronounce but with levity, or blasphemy: lead them to the congregation of God's people, and "the assembling together of the faithful," from which ye have hitherto withdrawn them by your example, or suffered them to absent themselves by a most culpable indifference and guilty inattention.'

In the like importunate terms are magistrates, and the members of the military associations, exhorted to the faithful and exemplary discharge of *their* professional functions. General advices, warnings, and reproofs, are lost in the crowd. Those addressed to particular descriptions of men, like a nail fixed in a sure place, by the master of assemblies, are most likely to penetrate, and stamp a durable impression. It was thus the venerable Baptist adapted his messages to the respective characters of the Pharisees, Sadducees, Publicans, Soldiers, and People.

SERMON III.—Preached before his Excellency the Lord Lieutenant, and both Houses of Parliament, on Tuesday, the 16th Jan. 1798, the day of a General Thanksgiving, for the signal victories vouchsafed to his majesty's fleets in the course of the present war, from Psalm ii. 10. "Be instructed, O ye kings—serve the Lord with fear, and rejoice with trembling."

SERMON IV.—Preached before his Excellency John Jefferies, Earl Camden, &c. Members of the Association for discountenancing Vice, and for promoting Virtue and Religion, in St. Peter's Church, Dublin, on Tuesday 22d May, 1798, from Nehemiah xiii. 17. "Then I contended with the nobles of Judah, and said unto them, What evil is this that ye do?"

These two discourses differ from the preceding pair only in degrees of excellence. In the latter the Right Reverend Preacher expatiates with candour, freedom, and temperate zeal, on the *evils* of a licentious age; and in this Appendix seriously enforces the several parts of the scheme adopted by this Association for the reformation of principles and manners—"the dissemination of the Holy Scriptures—the due observation of the sabbath—the religious education of youth—reform of the criminal poor—the abolition of lottery insurance—moral and religious instruction." In some of these provisions are the institution of catechetical lectures, and a plan for the encouragement of servants.

The Charges, like the Sermons, discover an honest warmth and a sacred enthusiasm for promoting the dominion of truth and virtue, religion and liberty, the peace, prosperity, and glory of the British empire. With these seasonable and masterly productions, the far greater part of those correctly languid discourses, occasionally and periodically rehearsed from the pulpit, and emitted from the press, having just as little to impress the heart as to displease the ear, cannot come into competition.

Sermons

Sermons by the late Rev. George Berkeley, LL.D. Prebendary of Canterbury, Chancellor of Brecknock, Rector of St. Clement Danes, and late Student of Christ's Church, Oxford. 8vo. *Boards.* *pp.* 394. *Rivingtons.* 1799.

THIS volume has sundry claims to public attention—the respectable character of the author, son of a bishop, father of a poet, a dignitary, of amiable qualifications, a striking preacher, an eminently good man—the editor, a lady, discharging, with conscientious punctuality, the last request of a loving husband, and scrupulously afraid of deviating one hair's breadth from the precise terms of her charge—the subjects of the sermons important, and the composition elegantly plain; the manner serious, solemn, animated, persuasive.

The frontispiece presents the author's effigy, beautifully engraved by Skelton; and on the title-page is this inscription, in the editor's hand writing—"*July*, 200 *Copies*, *Eliza Berkeley.*"

For the paucity of copies a facetious reason is assigned in a postscript to the Preface:—

'As it is not the intention of the editor that any of these animated sermons should go to the pastry cook's or chandler's shops, only 200 copies are printed for sale, although, perhaps, there would be little danger were the number double; for, though no great admirer of sermons in general, seldom reading them, yet she does not quite agree with the very witty Mrs. G—v—l, that sermons are, like *potted things*, *all alike*, yet she prefers potted lamprey to potted char.'

The Dedication TO HIS MOST EXCELLENT MAJESTY exemplifies that open frankness of address which characterises high rank and courtly manners. Of her late husband's loyalty his majesty is assured, that, at great expence, he printed six editions of his *famous* 30th of January sermon, the last consisting of 1000 copies, to distribute gratis; and that he replied to the remonstrances of his friends—

'I care not; my grandfather set his majesty's great grandfather on the throne—my father kept his grandfather on it—and, by God's blessing, I will try to keep his present majesty on it, by preventing this accursed reform of Parliament.

'That he was a most excellent preacher is universally allowed, and, I am willing to think, somewhat of a prophet. Being told, in a very large company, at his own house, that it was wonderful his majesty *would* not subscribe to *a magnificent* edition of Voltaire's works, as every other Christian prince in Europe had done, he gravely said, I am sure that his majesty has shewn himself a real Christian in *not* doing it; and I have no doubt but God will reward him *publicly* for it.

'Having ever understood, that asking permission to dedicate a work to the king is understood to be begging for 50 pounds, and wanting no favour from any *earthly* king, I have only to continue my daily fervent prayers, that, for the sake of my fellow-subjects, it may be long, very long, before your majesty is called to exchange a terrestrial for a celestial crown.'

Subjoined is a PREFACE, replete with delicious anecdotes concerning her late husband, his conscientious ministerial labours at Bray and Cookham, Oxford and Canterbury, his pious curates and learned friends, his dread of being a popular preacher, and his metamorphosing a *democrat* into a *good* subject. The whole abounds in true Attic salt, which we leave fresh and untouched for such pur-

chasers as (like our fair editor, and Mrs. G—v—l, the witty lady) seldom read sermons, they being potted things, *all alike*. One short passage, however, we transcribe:—

'Dr. Berkeley, during his last long illness, some weeks before his lamented death, requested the editor, that quite at her leisure (he knowing that she would be involved in much intricate unpleasant business), she would select from among his almost innumerable sermons, as many as would make ONE volume, and print and publish them. On her replying, that she should rejoice to benefit her fellow-creatures by such a labour, as he, Dr. Berkeley, had ever, from his youth, been a most *zealous* labourer in his blessed MASTER's vineyard, he lifted up his fine eyes and replied, You know I have been a *sincere* one.'

This resolution of printing, we think, was too late, and the trust too momentous, for successful execution, even by professional abilities. Instances have occurred of posthumous sermons, collected by not unskilful hands, being published, together with others formerly in print. Such wholesale plagiarisms we have not discovered in the volume now before us. But every clergyman, who means any of his compositions to be published, sermons especially, after his decease, should have the precaution to make the selection himself; and, if haste, or any other motive, induce him to copy any thing already printed, such transcript should be marked with the author's name, or some other signature.

SERMON I. Preached at St. Bartholomew Church, Oxford, 12th December, 1756, and at Cuddesden, 20th February, 1757, from Titus i. 15. "Christ Jesus came into the world to save sinners."

The author considers, 1, The deplorable state both of Jews and Gentiles at the time of our Redeemer's birth. 2, The absolute necessity of his becoming not only a *rule*, but a *restorer* of life; and of his appeasing the divine justice, by suffering the vengeance due to the *original* as well as the *actual* sins of the whole fallen race of men. 3, In what sense the second person in the Godhead promoteth the salvation of sinners. Lastly, What is required on our parts in order to be saved:—

'On the whole, it appeareth, that sinners shall be saved; and, if so, it may, perhaps, be asked, may we not then sin on, in hopes that we may go to Heaven, when we can sin no longer? The lives of too many, who, at the font, were made members of the Christian Church, would persuade us that they did entertain such thoughts as these. But let us not deceive ourselves, or abuse the methods which the goodness of God hath schemed for our salvation. *** How, alas! can those hope for his intercession, who, instead of humbly and devoutly waiting upon him in the ordinance of his episcopal church, continue in the sin of schism from *that* church, to which, and to which alone, he hath promised salvation. Would to God, that all ingenuous Presbyterians, and schismatics of every denomination, (by whatever pretensions to higher perfection or clearer knowledge they have been deluded,) may be led by this thought to a sense of their extreme danger! By humbly consulting the word of God they would soon find, that the intercession of our blessed Advocate may be forfeited, as fatally by schism, as by that malignant error, *Popery*. *** As Christians, we are members, not of a sect, but of a society; by which means we are entitled to certain privileges, *above* all who are not members of *this same* church. But then we must bear in mind, that these advantages are conveyed to us in a regular dispensation, by the hands of bishops, priests, and deacons: a sacred hierarchy, constituted by the great Bishop of Souls; and of whose uninterrupted regular succession, from the apostolical age to the present, we have as full evidence as that on which the canon of holy scripture is received. *** The glad tidings of the Gospel amount to no more than this: that all, who having been at the font

font regenerated, by receiving baptism from the *episcopally* ordained stewards of God's mysteries, and who do repent unfeignedly, and believe stedfastly all that is taught in holy scripture, shall undoubtedly be saved, through the all-sufficient merits and never-ceasing intercession of our blessed Saviour.'

Of the English Hierarchy we think, and must speak, with respect; but must also remonstrate against the doctrine which asserts, that baptism administered by deacons or priests, *episcopally* ordained, can *alone* be effectual; and that all, otherwise baptized, are to be damned, upon the score of schism, is a narrow, illiberal, and highly uncharitable decision, resembling too much the dogmatism of the Romish *sect*, or *society*, who pronounce damnation on all protestants, under the appellation of schismatics. The Gospel declares, that whosoever believeth, and is baptized, shall be saved; without limiting the administration of this sacrament to deacons and priests episcopally ordained; without defining the mode, by immersion or sprinkling; without prescribing the sign of the cross, as a rite essential to, and inseparable from, this holy ordinance.

At the time of the first Pentecost, 120 disciples at once were endowed with the gift of tongues, the spirit of prophecy, and the power of miracles. Of these only twelve were apostles; and it is not to be supposed, that those, who were only evangelists, derived from the apostles authority to discharge the functions of the Christian ministry. They received their commission immediately from Christ himself. "Go ye and teach all nations, baptizing them." These preached, and administered the Christian sacraments before the twelve apostles assumed the episcopal title; nay, on the death of Judas, the remaining eleven consecrated Matthias to the apostolate, while as yet none of them presided over a diocese. Those, whom Dr. B. denominates *schismatics*, understand the word *bishop* in a general sense, and do not admit that the succession of bishops, from the apostolical age, is fully ascertained. They may be under deception; but Dr. B's. censure is too poignant.

II. Preached at Cookham, Berks, on the Fast Day, 1780. from Psalm xvi. 6. "The lines are fallen to me in pleasant places," &c.

III. Preached at Cookham, 24th December, 1769, the year in which Dr. Berkeley took the vicarage of Cookham, from Acts xxvi. 28. "Almost thou persuadest me to be a Christian."

IV. Preached at the cathedral of Canterbury, 8th May, 1774, from Luke xiii. 23. "Lord, are there few that be saved?—Strive to enter in at the strait gate."

'*Let all things serve God* is the one equitable law of the universe. He is our father, and we all are the work of his hand. He made all things for himself; he created us for his glory; he formed us that we should shew forth his praise. There must be but one king and one pleasure in all the world; every inferior being must be subject to the supreme will of the Creator. So the order of the creation demands; but, in consequence of original corruption, each one of us has naturally a will of our own, which, until Christ be formed in us, ceases not to oppose the sovereign will of Heaven.'

This short paragraph is, with little variation, copied from the Sermons of the Rev. Samuel Walker, late of Truro, Cornwal, first published, if we mistake not, in 1755.

V. This is one of the sermons selected by Dr. B. himself, during his last illness, for publication, from Luke xviii. 9-14. "Two men went into the temple to pray; the one a Pharisee, and the other a publican."

VI. This is one of the sermons, selected and transcribed by Dr. B.'s order for publication, from 1 Cor. ii. 18. "Let a man examine himself," &c.

VII. Preached at Bray, on Easter Day, 1760, from Mark xvi. 1. "When the Sabbath was past, Mary Magdalene, &c. came unto the Sepulchre."

VIII. The subject continued from the same text.

IX. Preached at Christ Church Cathedral, 3d February, 1757, from Mat. iv. 17. "Repent, for the kingdom of Heaven is at hand."

X. Preached at Argaston, in the county of Berks, Dr. B.'s first living, 30th January, 1758, from 2 Chron. xxxv. 25. "Jeremiah lamented for Josiah."

XI. Preached at several places, without dates, from John v. 39. "Search the Scriptures."

The principal evidences of our Lord's character and mission are, in our opinion, improperly confined to the texts which evince his title to the name JEHOVAH. It was certainly requisite to add the predictions concerning the time and place of his birth, the nature of his functions, the unsuitable reception of his doctrine among the people he came to save; all foretold by the prophets, and literally fulfilled in the Gospel history.

XII. Preached at St. Mildred's, Canterbury, 29th March, 1787, from Acts vii. 34. "I have seen, I have seen the affliction of my people."

XIII. From Math. xi. 28. "Come unto me, all ye that labour," &c.

XIV. and XV. From Isaiah xlv. 22. "Look unto me and be ye saved, all ye ends of the earth, for I am God, and there is none else."

XVI. and XVII. Preached at Bray, 8th March, 1767, on Confirmation, from Heb. vi. 2. "The doctrine of baptism, and of laying on of hands."

XVIII. Preached at Bray, 25th May, 1767, from Rom. viii. 32. "He that spared not his own son, but delivered him up for us all," &c.

XIX. Preached before the university, at St. Mary's, Oxford, from 1 John iii. 2. Beloved now are we the sons of God," &c.

XX. Preached at the Cathedral, Canterbury, in 1773, from 2 Sam. v. 8. "Whosoever smiteth the Jebusites, and the blind and the lame that are hated of David's soul, shall be chief and captain."

This is a critical discourse on the text. The Jebusites had reposited in the strong hold Zion the images of their tutelary gods. These David, in derision, called the blind and the lame, because they had not eyes to watch over their votaries, or feet to secure their own safety by flight. This criticism is either taken from, or adopted by, Dr. Kennicott.

Collectoris Oratio, on the doctrine of Aristotle, at the term for conferring bachellors' degrees.

"The

'The editor has frequently heard Mr. Hamilton, Bishop Horne, his brother Mr. S. Horne, of University College, his contemporaries, say, that Dr. Berkeley was generally esteemed the best and the most elegant Latin scholar in the university.' Fluency and perspicuity of style seems to have been one talent in which he excelled. He was certainly 'an energetic preacher.' In these strictures we have noted a few obvious imperfections, but such as do not affect the great merit of the collection. The faithful editor suggests that she is in a lamentable state of health, and very sadly embarrassed circumstances, from the chief part of her income being in Ireland. We trust that a new impression of this volume, which will, probably, soon be demanded, may enlarge her resources; and we earnestly wish her husband's four sermons formerly published, together with the *smothered* discourse preached at the consecration of good Bishop Horne, to be added.

A Treatise on the Police of the Metropolis; containing a Detail of the various Crimes and Misdemeanors by which the public and private Property and Security are, at present, injured and endangered; and suggesting Remedies for their Prevention. By P. Colquhoun, LL.D. 8vo. 10*s.* 6*d. Mawman.* 1800.

THE author of this interesting treatise has, in a masterly manner, developed the various modes of iniquity practised in this metropolis, from the splendid gaming-table of the titled lady of fashion down to the itinerant Jew-boy who cheats his customers with counterfeit halfpence. With peculiar industry, perseverance, and intelligence, he appears to have traced the system of depredation through all its changes, and to have investigated the prominent causes by which it is produced, for the salutary and benevolent purpose of finding remedies adequate to diminish, if it be impossible entirely to stop, such a torrent of evil.

Mr. Colquhoun, in his inquiry into the origin of these mischiefs, attributes many of them to the immoral habits and relaxed principles of the lower orders of the people, produced by the great number of public-houses kept by abandoned characters, which serve as a resort for the idle and dissolute, and where those who have some remains of honesty soon become thoroughly corrupted by the contagion of example, and by association with the finished desperado. In some of these houses apprentice-boys hold clubs, and in very early life are familiarized with scenes of debauchery and lewdness. The lower class of Jews form another body very prolific in crimes, as most of them are not bred up to habits of regular industry, but live in that unsettled manner which naturally tends to produce a relaxation of the moral principles. But what more particularly encourages the practice of thieving is the great facility with which the thief can dispose of his plunder through the means of known receivers, who always take whatever is brought to them without any enquiry or explanation. If this branch of iniquity could be lopped off, the

others,

others, with which it is so intimately connected, would, as a necessary consequence, experience considerable decay.

The annual amount of the depredations committed in and near London is estimated at a prodigious sum, though the data on which the calculation is founded are not given:—

'It is supposed that the property, purloined and pilfered in a little way, from almost every family, and from every *house, stable, shop, warehouse, workshop, foundery, and other repository*, in and about the metropolis, may amount to about 700,000l. in one year, exclusive of depredations on ships in the River Thames, which, before the establishment of the Marine Police System in June 1798, were estimated at half a million more, including the stores and materials?—When to this is also added the pillage of his Majesty's stores, in ships of war, dock-yards, and other public repositories, the aggregate will be found, in point of extent, almost to exceed credibility!'

In the separate examination of the various modes by which the public is plundered, the system of depredation committed on the river is very remarkable for its enormous extent. It is carried on by lumpers, petty custom-house officers, watermen, lightermen, &c. &c. beside those who rob in a more daring and open way. We find it asserted, upon unquestionable grounds, that some of these working lumpers have associated in clubs for the purpose of paying the fine of 40s. the only penalty now imposed by law on their pilfering; and that some of them have from 1,500l. to 2,000l. in the funds, the produce of their nefarious practices. The following fact will, in some measure, shew how property is embezzled on the river:—

'A Canada merchant, who had been accustomed to ship quantities of oil annually to the London market, finding (as indeed almost every merchant experiences) a constant and uniform deficiency in the quantity landed, greatly exceeding what could arise from common leakage, which his correspondents were quite unable to explain; having occasion to visit London, was resolved to see his cargo landed with his own eyes; so as, if possible, to develope a mystery heretofore inexplicable, and by which he had regularly lost a considerable sum for several years. Determined therefore to look sharp after his property, he was in attendance at the wharf in anxious expectation of a lighter which had been laden with his oil on the preceding day; and which, for reasons that he could not comprehend, did not get up for many hours after the usual time.

'On her arrival at the wharf, the proprietor was confounded to find the whole of his casks stowed in the lighter with their bungs downwards. Being convinced that this was the effect of design, he began now to discover one of the causes, at least, of the great losses he had sustained; he therefore attended the discharge of the lighter until the whole of the casks were removed, when he perceived a great quantity of oil leaked out, and in the hold of the vessel, which the lightermen had the effrontery to insist was their perquisite. The proprietor ordered casks to be brought, and filled no less than nine of them with the oil that had thus leaked out. He then ordered the ceiling of the lighter to be pulled up, and found between her timbers as much as filled five casks more; thus recovering from a single lighter-load of his property, no less than fourteen casks of oil, that, but for his attendance, would have been appropriated to the use of the lightermen; who, after attempting to rob him of so valuable a property, complained very bitterly of his ill usage in taking it from them.'

The remedy proposed is the erection of docks where the vessels might be unloaded without the risk to which they are at present exposed. The dock-yards constitute an abundant source of supply to peculators; and, from the statements contained in this work, it would

would seem that they considered themselves as legally intitled to their plunder. The mischiefs resulting from receivers are, in this respect, very striking; for near every dock-yard are numbers of them occupying old iron shops, who instantly purchase at a low rate the articles embezzled from the public stores. An abolition of all perquisites to the workmen in the yards, and a liberal increase of salary, the author thinks, would materially tend to the abolition, or at least the diminution, of this evil.

Another most prominent feature in the system of depredation is the mischief produced by the circulation of base and counterfeit coin. We learn that the coiners in this country imitate the coins, not only of the other nations of Europe, but even of Turkey, Persia, and India; and it is much to be feared that many persons, otherwise thought honourable characters, suffer their avarice so far to suppress their sense of probity, as to be accessary to the circulation of the latter, by exporting them to the countries where they purport to be respectively current. The author asserts that no branch of legitimate traffic is more systematically carried on than the false coinage is at present, and that the great dealers have their regular correspondents in most of the large country towns. A coiner, who had retired from *trade*, acknowledged to another, that in the space of seven years he alone had made 200,000l. of nominal money. While this scandalous traffic is conducted on a scale so extensive, it cannot be a subject of surprise that there should be so much base money in circulation, especially if it be true that two pessons can stamp and finish to the amount of from 200l. to 300l. a week. Mr. Colquhoun observes—'It has been recently discovered, that there are at least *one hundred and twenty* persons in the metroplis and the country employed principally in coining and selling base money.' Without a perfect knowledge of the names and residence of those persons, so accurate a statement could not have been made, and why are not means used to bring them to condign punishment?

Among the classes of cheats or sharpers, the author distinguishes one which is but little known: it may be considered as a description of petty female usurers or bankers, rather than of actual swindlers:—

'These accommodate barrow-women and others, who sell fish, fruit, vegetables, &c. in the streets, with five shillings a day; (the usual diurnal stock in trade in such cases;) for the use of which, for twelve hours, they obtain a premium of *six-pence*, when the money is returned in the evening, receiving thereby at this rate, about *seven pounds ten shillings a year* for every five shillings they lend out!

'The author, in the course of his magisterial duty, having discovered this extraordinary species of fraud, attempted to explain to a barrow-woman on whom it was practised, that by saving up a single *five shillings*, and not laying any part of it out in gin, but keeping the whole, she would save 7l. 10s. a year, which seemed to astonish her, and to stagger her belief.—It is to be feared, however, that it had no effect upon her future conduct, since it is evident that this improvident and dissolute class of females have no other idea than that of making the day and the way alike long.—Their profits (which are often considerably augmented by dealing in base money, as well as fruit, vegetables, &c.) seldom last over the day, for they never fail to have a luxurious dinner and a hot supper, with abundance of gin and porter:—looking in general no farther

farther than to keep whole the original stock, with the *six-pence* interest, which is paid over to the female banker in the evening; and a new loan obtained on the following morning, of the same number of shillings again to go to market.

'In contemplating this curious system of Banking, (trifling as it seems to be) it is impossible not to be forciby struck with the immense profits that arise from it. It is only necessary for one of these female sharpers to possess a capital of *seventy shillings*, or three pounds ten shillings, with fourteen steady and regular customers, in order to realize an income of ONE HUNDRED GUINEAS a year!'

Having in a minute and satisfactory manner gone through the various courses and stratagems of the depredators, the author adverts to the causes of the evils, which he attributes to a defective system of police, and to the inapplicability of the existing laws to many of the crimes. He therefore recommends a revision of the criminal code, and particularly insists upon the necessity of enabling individuals to prosecute offenders without expence to themselves, for which purpose, he thinks, a fund ought to be established, as well as for rewarding the exertions of meritorious officers of police, by whose increased activity and vigilance delinquents might with more facility be brought to justice. As auxiliary means, he proposes to have registered, licensed, and subjected to certain restrictions, all dealers in old iron, watch-makers, dealers in old clothes, die-sinkers, &c. &c. &c. Many of the regulations proposed in this Treatise are excellent in theory, and in most respects may be reduced to practice; but we cannot go with the author to the full extent of the restrictions he would impose. It is always impolitic to fetter trade, which should be conducted as much as possible without licences or restrictions; but when those suggested by the author must attach to many respectable dealers as well as to those of a fraudulent description, we are strongly inclined to think that the inconveniences would more than counter-balance the advantages to be derived from this part of his plan. It happens with Mr. Colquhoun, as with most men—they see no defect in a favourite system. An energetic plan of police is certainly a most desirable object; but, to obtain it, he would sacrifice some considerations which to others may appear still more valuable. For instance, some of his remedies go to the full extent of unqualified tyranny of the very worst kind, as it is proposed to be invested in the hands of petty officers. He proposes that public officers should be authorized to apprehend any woman appearing to solicit a man in the street. But where is the criterion to be found, and will the officers be qualified to form a just opinion of the relative state of the parties? Will they be enabled to decide whether a wife be conversing with her husband, a sister with her brother, or even a mother with her son? Such an authority would lead to scenes of the most flagrant injustice and dangerous confusion.

We readily admit that Mr. Colquhoun has clearly proved the necessity of a material alteration in the police of the metropolis; and, however we may differ from him with respect to a few of the remedies which he proposes, it cannot be denied that he has, in the course of his Treatise, suggested many valuable improvements with respect to the security of public and private property, the prevention of crimes,

crimes, and the amendment of manners, among different classes of the community, If it be necessary to view the dark as well as the bright side of society, there is not a person in the country who should remain ignorant of the statements contained in this important work.

Review of Athenian Letters. *(Continued from Page 107.)*

DIOGENES LAERTIUS, in his Life of PYTHAGORAS, quotes APOLLODORUS for this fact; and that *Pythagoras*, on discovering that the *square of the line which subtends the side of a right-angled triangle, which is opposite to the right-angle, is equal to the squares of the two other sides* (which is the proposition mention'd), sacrific'd an hecatomb. Not, however, it may be suppos'd, an hundred oxen (the strict sense of the term), but an ample, and for him extraordinary, yet a bloodless sacrifice: for the same writer assures us, agreeably to the general voice of antiquity, and the well-known passage in OVID so exquisitely beautiful and pathetic, that PYTHAGORAS injoin'd to his disciples *to spare the life of animals, and not to slaughter; regarding life as a right which they hold in common with us* *.

It is rather surprising that no mention should be made in the *Athenian Letters* of this characteristic feature of the *Pythagorean* philosophy; nor of his having first discover'd the great law of harmonic proportions, which is the foundation of the scientific part of our modern music, even in its present wonderful extent and height of refinement.

This property of the *right-angled* triangle is indeed itself an *harmonic* proportion; and our MATHEMATICS and ASTRONOMY, in the highly-advanc'd state to which they have attain'd, are in a very eminent degree indebted to this discovery. The measurement of *inaccessible* distances and heights on earth, and the measure of the stupendous planetary distances in the heavens, have prov'd the importance and fertility of this single truth.

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* Φυλον ἡμερον μηδε φθειρειν μηδε σινεσθαι. μηδε ΖΩΟΝ ὁ μη ἐλαττει ἀνθρωπος.—DIOG. LAERT. X. 581. Colon. Anno 1615.

The character of Pythagoras is most impressively and nobly delineated in the last book of the METAMORPHOSES.

* *Vir fuit hic ortu* SAMIUS; *sed fugerat ùrbi*
Et Samon et dominos; odioque tyrannidis exul
Sponte erat: isque, licet cœli regione remotus,
Mente Deos adiit; et, quæ Natura negabat
Visibus humanis, oculis ea pectoris hausit.
Cumque animo & vigili perspexerat omnia curâ,
In medium discenda dabat; cœtumque silentûm
Dictaque mirantûm magni primordia mundi,
Et rerum causas, et quid Natura, docebat;
Quid DEUS;—*unde nives; quæ fulminis esset origo;*
Quid quateret terras; QUA SIDERA LEGE MEARENT;
Et quodcunque latet—PRIMUSQUE ANIMALIA MENSIS
ARCUIT IMPONI.

Nothing can exceed the beauty and persuasive sweetness of the lines which follow, against the slaughter of animals.

The turn of the genius of *Pythagoras*, the circumstances, probably, of his times, his conferences with the *Ægyptian* sages, and the objects which impress'd themselves during his travels in that country, all gave an allegorical form, partaking of the nature of *hieroglyphic*, to his mode of expression. Hence the precept *not to stir fire with a sword;—not to turn back on a journey;*—and many others.

This has been believ'd, and particularly by a very great philosopher*, to account for the *Pythagorean* language concerning the *music* or *harmony* of the *spheres*. A musical chord gives, says MACLAURIN, the same notes with one double in length, when the tension or force with which the latter is stretcht is quadruple; and the gravity of a planet is quadruple of the gravity of a planet at a double distance. From this similitude of proportions, he adds, the celebrated harmony of the spheres is suppos'd to be deriv'd.

Another way a certain harmonical proportion between the planetary distances may be consider'd.

If these distances, according to the latest observations, reduc'd to the lowest terms, be thus taken,

Mercury,	*Venus,*	*Earth,*	*Mars,*	*Jupiter,*	*Saturn,*	*The Herschelian,*
4	7	10	15	52	95	180

then double the distance of *Venus* from the SUN will be equal to the sum of the distances of the *Earth* and *Mercury*; double the distance of the *Earth* from the *Sun* will be very nearly equal to the sum of the distances of *Mars* and *Venus*, the difference being only 1-10 of the double distance of the Earth; double the distance of *Jupiter* from the SUN will be nearly equal to the sum of the distances of *Saturn* and *Mars*, the difference being less than 1-17 of the intermediate doubled; four times the distance of *Mars* from the *Sun* will be nearly equal to the distance of *Jupiter* and *Saturn* from the Sun added to each other; while the NEW PLANET will very nearly equal the distances of all the others added together: they exceeding it by 3 only; which is but 1-60 of the distance of the newly-discover'd Planet.

If, as many have suspected, an intermediate planet be suppos'd between Mars and Jupiter, whose distance to that of Mars should be as 33 to 15, the proportion of the distance of each intermediate planet added to itself, being equal to the sum of the two extremes added together, would very accurately obtain for five of the planets nearest the Sun; and in that supposition the sum of the distances of the four inferior planets would be nearly equall'd by the distance of the 5th, the sum of the distances of the 8th planet would exactly equal the sum of the distances of the three next to it, and the distance of the 7th planet, which would thus be Saturn, would almost exactly equal the distance of the three planets next below him.

If a planet were taken at $\frac{1}{4}$ a greater distance than *Mars* from the *Sun*, the double distance of Mars would equal the sum of the distance of its two extremes on either side, consider'd as a mean term, the suppos'd planet and the earth. It it be objected that the attraction of Jupiter would be too considerable to allow of our sup-

* MACLAURIN, in his View of the Discoveries of Sir ISAAC NEWTON. P. 34.

posing

posing a Planet thus situated, it would be small indeed to that of Jupiter and Saturn on the *Herschelian* Planet.

There seems, therefore, to be much reason to expect the discovery of such an *intermediate* * Planet.

For it seems very improbable, when even the Planets most distant from the Sun, and most liable therefore to disturbance from the attraction of neighbouring planets, (as their gravitation toward the Sun diminishes by their distance, and is as its square inversely,) never amount quite to double the distance of their nearest planet from the Sun, that Mars, so much nearer, should have the nearest planet beyond him above quadruple of his distance from the Sun.

If such a Planet be suppos'd to exist, and to be 1-9 less in diameter than Mars, about equal to the differences of the latest computed proportion between Jupiter and Saturn, (and it cannot well be imagin'd more than this,) its diameter in PERIGEE, at five times the nearest distance of *Mars* from the Earth, would be about 5", which is less than half the diameter of *Mercury:* it would perhaps more probably be to Mars, as the diameter of Mars to that of the Earth; and then, being not much more than half the diameter of Mars, and at five times the *perigean* distance, it could be seen from the Earth under an angle of only about $2\frac{1}{2}$ or 3 *seconds*. Now, the new discover'd Planet, which is scarcely at all discernible by the eye, and with some difficulty by a good telescope of considerable power, though its position and appearance have been for nineteen years back since its discovery nearly ascertain'd, is observ'd to have an apparent diameter of four seconds. A planet, therefore, of not more than three seconds might well be expected to elude the eye, and hitherto even the telescope; considering the total uncertainty near what part of the *ecliptic* we should be to look for it, and that its apparent motion, if at twice the distance of Mars, would be small. If its superior light above that of the Herschelian planet, from its comparative nearness, be objected, that light would depend on other circumstances also: if subject to such refraction as Mars appears to suffer, it would be very weak and obscure at such a distance, and, if seen under an angle of five or six seconds only, perhaps hardly discernible. Mars, when near to his APOGEE, and seen under an angle of two or three seconds, would *disappear* to us, if his place were not so well known. Now, even in *perigee*, or nearest distance to the earth, the apparent diameter of such a planet can hardly be suppos'd to exceed Mars in its *apogee;* and in *apogee* such a planet, even if its place were known, would hardly indeed be visible even to the best telescope.

But whether such a planet exist or not, some judgment may be form'd from what *does* appear of the principle and application of the *Pythagorean* harmony of the *planetary* spheres. The *idea* indeed of *harmony* in the full extent of the term, *adaptation, accord, congruity,* beautiful and sublime *fitness* of the means to the *best* and most *perfect*

* In LONG'S ASTRONOMY, Art. 938, there seems considerable presumption that two stars set down were a *Planet* with *ecliptic* progress; and by the date it seems that the Herschelian would not then have been in that part of the ecliptic.

end, with the charm and excellence of those means (speaking now of the most general and prevailing), when consider'd in themselves, powerfully must strike the mind of an observer of nature. In the *Pythagorean* philosophy* this expression of *Harmony* is applied as significant of *health*, *beauty*, *wisdom*, *virtue*, all *excellence*, even DEITY itself. *Friendship* is beautifully term'd *an harmonious equality*. And thus of Harmony it is affirm'd, that *by it all things consist*†.

Proportion of every kind must have been interesting to a mind thus attun'd. The law of musical chords, and the relation of length or tension in their several harmonic parts, has already been notic'd as discover'd by *Pythagoras*;—to him also is ascrib'd the completing of the *octochord* of the lyre;—to him the introduction, which must mean apparently the more precise regulation, with a just theory of their mechanical principle, of *weights and measures* among the *Greeks*;—to him the adjustment and *harmonizing* of the *civil* polity, and, what is much more, the *manners* of *Greek* and *Italian* states;—to him the appeasing, by an influence which seem'd divine, of the dissentions of rival Nations.

No wonder that to such a Philosopher and to such a Man the high destiny was allotted of seeing far into the TRUE SYSTEM of THE UNIVERSE. He had seen far into the yet higher and more concerning system of *mind* and *morals*, of *life* and *society*. PYTHAGORAS and his followers held that FIRE (and not opaque and inert earth) is in the CENTRE—That our earth as a planet revolves with the other planets: that it revolves also on its axis: that it is globular‡, inhabited on all sides, and having its *antipodes*—That heat and cold, light and darkness, summer and winter, spring and autumn, are equally distributed to it—That the *comets*‖ are planets of rare appearance—That every star is a world§—That these worlds, with all their various difference, have one general analogy, as suited *habitations* to various kinds and orders of beings: and, as BAILLY has most acutely inferr'd in his eloquent and admirable HISTORY of ASTRONOMY, it seems to have occurred to PYTHAGORAS, that the MOON's rotation round her axis was *equal* to the time of her revolution round the *Earth;* and, consequently, her *day* and night nearly equal to *fifteen* of ours. These were great instances of the progress of investigation under the circumstances of that age.

Yet we justly find him, with the true spirit of the purest, the highest, and most beneficent philosophy, preferring, as CICERO afterward, the toilsome and dangerous service, which we owe as men to our COUNTRY and to HUMAN SOCIETY, to these secure and tranquil, these sublime and enchanting contemplations. We find him,

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* DIOG. LAERT. 587, Τηνδε αρξην ἁρμονιαν ειναι, καὶ την ὑγιειαν, καὶ το ἀγαθον ἁπαν, καὶ τον ΘΕΟΝ. Φιλοτηταδε ειναι εναρμονιον ισοτητα.

† ΔΙΟ καθ' ἉΡΜΟΝΙΑΝ συνεχεσθαι ΤΑ ὍΛΑ. *Ibid.*

‡ ΓΗΝ σφαιροειδη καὶ περιοικημενην, εινα ιδε καὶ ΑΝΤΙΠΟΔΑΣ.

‖ ARIST. METEOR. I. c. 6. *Ed. Basil.* Anno 1531. P. 143 b.

§ PLUTARCH. de PLAC. PHIL.—WEIDLER, HIST. ASTR. Anno 1741.

in

in an epistle, admonishing a friend who had quitted his country in a time of distress and peril, that, *if men capable of serving society thus quitted it, they not only depriv'd it of an ornament, but of its defence*—and that *it is not always best to speculate on the heavens; but, when occasion demands, it is still an higher employment* TO AID OUR COUNTRY*.

Some of his most remarkable maxims were these—That the providence of the Deity watches over us†; and that FATE is the *intelligent dispensation* of THE WHOLE, and *of all its parts*—That *the soul is immortal*‡—That we should abstain from oaths; and so live that our assertions may secure undoubted belief, and that we should think nothing our own§—That we should aid the laws, and make war against iniquity—Hurt no animal that is not injurious to man; offer bloodless offerings, and worship at no altar at which life is sacrific'd; not even destroy a tree which is cultivated or produces fruit‖.—Honour age—Cultivate modesty and piety—Not make enemies of friends, but friends of enemies—Rehearse to the lyre the praises of Gods and of men who have excell'd—Give way to no excess of laughter, of melancholy, or of resentment—Exercise the memory; intermix occasional journeyings with sedentary meditation—To shun repletion, and observe that prudence and moderation in the choice of aliments, which secures an even, untroubled sleep.

He term'd the *eyes*, by an exquisite metaphor, the *gates of the sun*. He divided the characteristic attributes of man into intellect, perception, passion. He believ'd the principle of intellect in man to be immortal; but referr'd his sensations and passions to his animal and perishable nature.

He held that philosophy was a meditation of death, an emancipation of the mind from the imprisonment of the body, an approach, so far as might be, to the divine nature: and disclaim'd the name of wise,—for that *none is wise but* God¶ only.

Such was *Pythagoras* even in the imperfect view which the defective tradition we possess of antient philosophy has left to us. In the last letter, which is allegorical, of this collection, he is particularly distinguish'd; though, perhaps, even there far less than he deserves.

The succeeding Letter is made interesting by an account of the death of PERICLES.

'A fever,' says the letter, 'hung upon him for several months, and was occasion'd by a severe shock which his constitution receiv'd from the plague. His greatness of soul, and natural flow of spirits, made him disregard the approaches of danger: he was seen every day in the assemblies of the People. He us'd to sit late in the Senate; he frequently visited the fortifications and harbours; examin'd every thing with his own eyes; one while pressing forward the equipment of the ships; at another, reviewing the troops and strengthening the city with additional works: till at last he was oblig'd to leave off appearance abroad, and call in that assistance from physic which he had too long neglected.

'Upon the first news of his confinement, crowds of people daily flock'd to the temples; particularly those of JUPITER the COUNSELLOR**, and MINERVA the patroness of ATHENS, to solicit with prayers and offerings the continuance

* DIOG. L. 598. † 584. ‡ 586. § 581. ‖ V. supra.
¶ D. L. 8. Μηδενα ειναι σοφον αλλ' ἡ ΘΕΟΝ.
** Perhaps ADVISER would have been the better chosen expression.

of

of so valuable a life, as the greatest national blessing they could bestow. During the short gleams of hope and quick returns of fear, which succeeded each other in the progress of the distemper, all public affairs were at a stand, no news from their armies or squadrons enquir'd after: and the truth was verified of an old observation *, that mankind more sensibly perceive the excellence of any thing from the want than from the enjoyment of it.'

Though MIRABEAU appears much more to have resembled ALCIBIADES than PERICLES, still this account strikingly recalls to mind the behaviour of MIRABEAU, and the anxiety and agitation of the people of PARIS during his last illness.

'The behaviour of PERICLES' (the narrative proceeds), 'during the whole course of his illness, was compos'd and magnanimous: entirely consistent with the rest of his life, and agreeable to the calm fortitude he had always shewn, both in adversity and prosperity. I was myself a witness to a remarkable incident. As some of his friends, not many days before his death, were sitting in his chamber, and discoursing of his virtue and authority, his memorable actions and the trophies he had set up whilst he commanded the armies of the Republic, not imagining he was then attending to their conversation, on the sudden he cali'd out—You have omitted what I most value myself upon, that in my whole administration none of my fellow-citizens ever wore mourning on my account. We were so mov'd with this speech, that we melted into tears.'

It would be difficult, according to the modern acceptation of this phrase, for a WAR MINISTER (and such too, surely, was PERICLES) to take this sublime consolation to his dying moments. But it meant, what indeed was no ordinary felicity and glory, that, in a state and in times when the violence of party had been dreadfully active both on the side of government and on the popular side, he, however, had *no state prosecutions* of which he had been the author during his ministry. In GREECE and ROME persons capitally accus'd, and their friends, chang'd their common dress for a mourning habit.

It is probable some very signal severities, such as the execution of the *Peloponnesian* ambassadors to *Persia*, by a decree of the people, who had compell'd *Sitalces*, king of *Thrace*, to deliver them up after *Pericles* had been remov'd from the administration, contributed to this remark made by PERICLES on his death-bed. It is observable that Lord HARDWICKE, in the person of CLEANDER, calls this a base compliance on the part of *Sitalces*†.

Both these Letters, on PYTHAGORAS and the ITALIC SCHOOL of philosophers, and on the death of PERICLES, are by Lord HARDWICKE; as is also the next, which enters into the detail of his *political* character.

It may not be unworthy of notice that this memorable person, having an object for which his qualifications appear'd almost peculiarly adapted, and to which the conjuncture of the times was favourable, apparently, in the greatest degree, that of "*setting his country at the head of Greece*, and himself at the head of his country‡," succeeded only so far as related to the FINE ARTS. His success there was

* We have here made a slight transposition of the words. In general, the rhythm of these letters is free from a fault so hard to be avoided in English prose, broken or hopping cadences, or mark'd portions of verse.

† Lett. 28. p. 95—7. ‡ P. 138.

complete,

complete, and above all rivalry. The glory of the works of sculpture and architecture, by which his taste, discernment, and love of public magnificence, render'd ATHENS illustrious, lives yet; and, after the lapse of so many and such disastrous convulsions as have repeatedly overwhelm'd Greece, and the yet more fatal ravage of despotism enchaining the soul in a long death-like slumber of apathy and torpor, the edifices which were rais'd by him still witness to the Genius of PERICLES and of ATHENS. At the same time his own house, as we learn from Demosthenes, was not better than that of *any Athenian* in moderate circumstances.

But, instead of placing his Country at the head of Greece, and remaining hisself at the head of his Country, he found her, with the means of mediating with a rever'd ascendance, preserving the balance, the peace, and liberty, of the GRECIAN STATES; holding PERSIA in awe; mistress of a NAVY and of resources abundantly adequate to her complete security; flourishing in her commerce and her internal trade and manufactures; and by all the ARTS of PEACE entitling herself to the admiration of the remotest ages: while her military achievements in the defence of herself and Greece, her glorious abandonment of all (of her very city itself) for the common cause, had placed her disinterestedness, fortitude, and conduct, so high in glory, that love of peace in her would have shewn itself unequivocally the truest magnanimity. He *left* her *irretrievably* engag'd in a long and fatal war, the distresses and discontents from which depriv'd him of his unrivall'd popularity, disarm'd him of his influence, fore'd him from his employ, and ended in a total reversal of the hopes and fortunes of ATHENS, more humiliating and calamitous than can be express'd.

'It is observ'd' (says the ideal CLEANDER), 'it is observ'd of PERICLES, that, after he had surmounted all opposition, and got the management of affairs into his own hands, there was a remarkable change in his conduct: he was no longer so compliant with every demand of the people, or so ready to fall in with their notions, and contrive schemes merely to pay his court to them; but constantly pursu'd the regular measures his prudence dictated, notwithstanding their fickleness and discontent; and, partly by the ascendant he had gain'd over their minds, partly by the force of his oratory, oblig'd them to comply so entirely with whatever he purpos'd, that the government of Athens, during his life-time, may be said to have been in appearance popular, but in truth monarchical.'

The 43d contains a short sketch of the early *Greek* annalists, and an agreeable encomium on the style and manner of the father of their history, HERODOTUS.—In the 46th, there is a well-imagin'd dispatch from PHORMIO, the *Athenian* ADMIRAL, giving an account of a *naval* victory.

In the 48th (by Dr. ROOKE) there is an interesting outline given of the character of SOCRATES; as then a young and rising philosopher, confining himself, instead of extraneous pursuits, to the study of his own mind; endeavouring to know himself; acknowledging he knows nothing, and convincing others that the sum of their imagin'd knowledge is no greater when reduc'd to its effect and true value: in the midst of luxury practising the strictest temperance; and, while

daily

daily in the most promiscuous and free society, preserving a sanctity of manners and innocence of life which retirement scarcely secures to others.

The 49th contains the character of THUCYDIDES.

In the 55th, by Mr. C. YORKE, are these reflections on the spirit of LIBERTY:—

'Who is he that can justly be prodigal of life? It is the inhabitant of a common-wealth; one jealous of his fame and his freedom, and justly preferring death with honour to life with ignominy. True valour is only the companion of liberty. Lives there a GREEK who is insensible that the interest of individuals is contain'd in that of the whole*?'

(To be continued.)

Theatrum Poetarum Anglicanorum, &c.

[CONTINUED FROM PAGE 138.]

P. 124. "A book called Palingenius," entered in the Stationers' Register, 1560, Mr. Warton believed to be the *original;* but this was not the fact. Googe, in that year, published part of his translation, with the following title—'The firste thre Bokes of the most Christian poet, Marcellus Palingenius, called the Zodyake of Lyfe, newly translated out of Latin into English by Barnabe Googe. Imp. at London by John Tisdale for Rafe Newberye, 1560.' 12mo In 1561 were published 'the firste Sixe Bookes.' The entire edition of 1565, which Mr. W. describes as uncommonly rare, was reprinted in 1588, 4to. with some subtractions. Googe's translation from Naogeorgus, was intit. 'The Popish Kingdome and Spiritual Husbandrie.' His 'Four Books of Husbandrie' were printed in 1577 and 1596, and enlarged in 1614. The following production may perhaps be ascribed to the same writer: 'A New Yeares Gifte, dedicated to the Popes Holinesse,' &c. by B. G. Citizen of London, 1579, 4to. Many poetical effusions are interspersed.

P. 129. Whetstone cannot with strict propriety be recorded as 'a sonnet-writer.' He was not for "the numbers that Petrarch flow'd in." His works consist of long poems and pamphlets in prose. They are entitled—'The Rocke of Regarde,' 1576, 4to. in four parts. 'Promos and Cassandra,' a play, 1578. 'An Heptameron† of Civill Discourses,' 1582. 'A Mirour for Magistrates of Cities, 1584. 'The Vertues of the Duke of Bedford,' 1585. 'The English Mirror,' 1586. 'Aurelia,' 1593; i. e. 'Heptameron,' with a new title: and 'The Honorable Reputation of a Sol-

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* P. 198.

† The plot of Shakspeare's 'Measure for Measure' was taken from a story in this book; which Wood calls a "Seven Days Exercise," &c. but the copy he saw had lost the title.

dier.'

dier,' 4to. Some account of Whetstone is given in the Biog. Dram. Webbe, who might be a partial friend, considers him as 'worthy to wear the laurel.'

P. 130—1. In these pages Mr. B. has confounded Geo. Etheridge, the Greek Professor, who was an old man in 1588, with Sir Geo. Etherege, Knt. a celebrated wit and dramatist, who flourished in the reigns of Cha. and James II. See Biog. Brit. V. This is the more extraordinary, because Phillips in 1675 speaks of G. E. as 'a comical writer of the *present age*,' and gives the titles of his two comedies: but for the errors of inadvertence Mr. B. has offered an adequate apology in his Preface.

P. 133. Peele published in 1585 his 'Device of the Pageant borne before Woolstone Dixie, Ld Mayor of London;' and in 1590, 'Polyhymnia, describing the Triumph at Tylt, before her Majestie [Q. Eliz.].' The 'Old Wives Tale by G. P.' was printed in 1595. One poem by Peele occurs in the Phœnix Nest, 1593; three, in Eng. Helicon, 1600; and a few poetic fragments in 'Eng. Parnassus,' of the same date. Tanner's List of Peele's Writings was transcribed from Wood without correction, though much required.

P. 138. Dr. Farmer had an edition of Sydney's 'Arcadia' in 1590, 4to. which was the *first*. The second appeared in 1593, fol. Two pastoral poems by Sir Philip, little known, were printed in Davison's Poetical Rapsodie, 1602, and reprinted in the second edit. of Eng. Helicon, 1614. His 'Defence of Poesie' was not published till 1595. Dr. Warton, in his ingenious account of the critical pieces which preceded Pope's celebrated 'Essay on Criticism,' has omitted *two*, viz. Harrington's 'Apologie of Poetrie,' 1591; and Campian's 'Observations on the Art of English Poesie,' 1602. Many of the sonnets subjoined to 'Astrophil and Stella' were written by Daniel and Constable. Mr. B.'s vindication of the illustrious Sydney, 'England's Mars and Muse,' does honour to his head and heart. While Cowper considers him as the warbler of poetic prose, and delights to roam in his Arcadian scenes, Lord Orford's frivolous* objections will lightly be regarded. The following animated apostrophe of a professed satirist is more worthy of attention:—

'Gentle Sir Philip Sidney! thou knewest what belonged to a scholar; thou knewest what pains, what toil, what travel, conduct to perfection; well could'st thou give every virtue its encouragement, every art its due, every writer his desert; because none more virtuous, witty, or learned than thyself. But thou art dead in thy grave, and hast left too few successors of thy glory, too few to cherish the sons of the Muses, or water those budding hopes with their plenty which thy bounty erst planted. What age will not praise immortal Sir P. Sidney, for one of the chief pillars of our English speech.' *Nash's Pierce Pennilesse*, 1592.

The anecdotes of Sidney's humanity and exalted magnanimity in his mortal hour ought never to be silently passed over in the most contracted epitome of his life. The man who could so act should

* Fuller has ably replied to the cavils of pretended wits on this subject, in his Worthies of Kent, p. 75. So has Dr. Berkenhout in 'Biographia Literaria.'

always be held up as 'a jewel in the crown of human nature.' In the Brit. Mus. is 'Valour Anatomized, in a Fancy,' by Sir P. Sidney, 1581, 8vo. and four original letters. His works were printed in 3 vols. 8vo. 1725; and his 'Defence of Poesie' in 1787, by Dr. Warton.

P. 145. Mr. B. is here led into an error by too much dependence on Wood. So far from Sir Edward Dyer being 'a chief contributor' to the "Collection of Choice Flowers and Descriptions," his name does not appear in the book. In Eng. Helicon *six* pieces occur by Sir E. D. or more properly *five*, as one is only a reprint with a new title and some few variations. Whitney addressed one of his Emblems in 1585 to Edwd. Dier, Esq. our poet, and says he had first presented it to worthy Sir P. Sidney, who waved his right to accept such a tribute in favour of his contemporary Dyer, between whom the writer thus divides the prize—

> 'The laurell leafe for *you*, for *him* the goulden pen,
> The honours that the Muses give unto the rarest men:
> Wherefore, proceed, I pray, unto your lasting fame,
> For writings last when we be gone, and do preserve our name.
> Even so your worthie works, when you in peace shall sleep,
> Shall make reporte of your deserts, and DIER's name shall keep.'

P. 147. Puttenham, who is here compressed into a note, deserves to have a place in the text. From his very curious volume entitled "The Arte of English Poesie," we learn that he wrote two interludes, 'The Woer' and 'Lustie London;' and numerous triumphals, &c. in honour of Q. Elizabeth. Wood's slight account of the book is borrowed from Bolton's Hypercritica; it never had been seen by him, or he would not have doubted where the author was bred, when he describes himself to have been 'a scholar in Oxford.' From Puttenham's citation of an eclogue named 'Elpine,' which he made at the age of 18, and inscribed to K. Edward VI. it places the period of his birth anterior to 1535.

P. 153. Mr. B. very naturally supposes that some of Spenser's dedicatory sonnets were not printed in the first edit. of The Faery Queen, because they do not appear in *his* copy; but the fact is, that two leaves were cancelled, and four others inserted, in several copies, which contain all the sonnets comprised in subsequent editions. The alteration probably arose from the Poet's having enlarged the number of his patrons, and from wishing to let his private compliments appear together in public.

P. 154. Whether Sonnet IX. was addressed to Lady *Carew* may admit of a doubt, because Nash, in a dedication to the Lady *Carey*, says—'Fame's eldest favorite, Maister Spencer, in all his writings high prizeth *you*.' *Ait's Teares over Jerusalem*, 1594.

That Spenser composed his Faery Queen in *Ireland*, is not only presumable from the sonnets quoted by Mr. B. but is ascertained in Lod. Bryskett's 'Discourse of Civil Life,' where a party assemble at the author's cottage near Dublin, among whom Spenser is introduced, who describes the moral intention of a work he had undertaken in heroical verse, under the title of a *Faerie Queene*, and which he then had 'well entered into.' Son. 33 in the "Amoretti" is addressed to this Lodowick [Bryskett], and to the same literary friend we probably owe much that has descended to us of Spenser's incomparable poem.

P. 156. In Ware's Antiquities of Ireland, we are told that Spenser '*died* at Westminster,' 1599; and we are farther told, in Ritson's Remarks on Shakspeare, that it was 'in King Street, Westminster;' but the authority is not given. Mr. Chalmers infers, with much probability, that he was *born* about 1553, from Son. 60 in the "Amoretti." See Supplemental Apology, p. 22; from which work we obtain the certain information that he was entered a sizer at Pembroke Hall, May 20, 1569. An interesting paper relating to William Spenser, the poet's grandson, is also there inserted. A list of Spenser's writings, now lost, is given in Tanner's Bibliotheca; and other titles might be added from Harvey and Webbe. The latter terms him the 'new poet' (from the new style of poetry he introduced), and the 'rightest English poet that ever he read.' Three uncollected pieces by Spenser were pointed out in Mr. Neave's unpublished pamphlet, entit. "Cursory Remarks," &c. 1789; and others were reprinted in Waldron's "Literary Museum," 1792.

Warmly as we admire our exquisite Colin Clout, and sincerely as we respect his illustrator, it appears to us that Mr. B. has too far deviated from the plan of his book by inserting so large a portion of Warton's Observations on the Faery Queen; as the publication is not uncommon, and is likely to be possessed by most purchasers of the Theatrum Poetarum.

P. 189. Some additional anecdotes of Sir John Harrington appeared in "Public Characters for 1799," Art. Dr. Harrington. Fuller mentions another in Worthies of Somerset, p. 28. His 'Metamorphosis of Ajax,' a tract which combined much learning and humour with the satiric grossness of Swift, had two impressions in 1596, though a licence was refused for printing the work, and the author was forbid the court for writing it. Vid. Nugæ Antiquæ, Vol. II. Mrs. Cooper, having found frequent mention of this piece in Harrington's Epigrams, erroneously surmised it to have been written for 'a court-amusement.' See Muses' Library, p. 296. His first book of Epigrams appeared in 1615, the remaining three in 1618. His poetical version of 'Schola Salerni,' a production very little known, was printed in 1609, and is spoken of in his 'Brief View of the State of the Church of England,' 1653. His 'compendious and apt Observations on the Emperors' Lives' are commended in 'Ulysses upon Ajax,' a feeble retort upon his ludicrous satire. His complete metrical translation of the Psalms, formerly in the possession of Ld. Essex, is now among the manuscript treasures of Francis Douce, Esq.

P. 191. Fairfax's Tasso was first printed in 1600, fol.

P. 193. Greene dates the dedication to his 'Mamillia' from Clare Hall, but he is said to have been first of St. John's College, Cambridge. He is described in Henry Chettle's 'Kind Harts Dream,' 1592, as 'a man of indifferent yeares, of face aimible, of body well proportioned, his attire after the habit of a scholler-like gentleman, only his haire was somewhat long. He was of singular pleasaunce, and the only comedian of a vulgar writer in this country.'

The best account of Greene appeared in Berkenhout's 'Biographia Literaria,' and was communicated by Mr. Steevens from the manuscript notes of Oldys.

Greene was the author of 35 different pamphlets, most of which are intermixed with pleasing specimens of his talent in versification. The following compliment occurs before his "Alcida," 1588:—

'*In laudem* ROBERTI GRENI *Cantab. in Artibus Magistri.*

'Olim præclaros scripsit Chauceros ad Anglos,
Aurea metra suis patrio sermone refundens.
Post hunc Gowerus, post hunc sua carmina Lydgate,
Postque alios alii sua metra dedere Britannis.
Multis post annis, conjungens carmina prosis,
Floruit Aschamus, Chekus, Gascoynus, et alter
Tullius Anglorum nunc vivens Lillius, illum
Consequitur GRENUS, præclarus uterque Poëta.'

P. 196. For Amorem we should read Amor, and for Menophen, Menaphon.

P. 197. Wood's comment on Harvey's conduct to Greene was taken from Meres. The charge of posthumous inhumanity is too well founded; though Harvey screened himself behind the *lex talionis* for aspersions cast upon his family, and professed to speak *nil nisi necessarium*.

P. 198. Greene, in his 'Groatsworth of Wit,' terms Lodge 'young Juvenal, that biting satyrist;' to whom he offers the following admonition—'Sweet boy! might I advise thee, be advised, and get not many enemies by bitter words. Inveigh against vain men, for thou canst do it, no man better, no man so well: thou hast a liberty to reprove all and name none: for one being spoken to, all are offended; none being blamed, no man is injured.'

To the catalogue of Lodge's pieces from Wood and Cibber may be added—'Diogenes in his Singularitie,' 1591. 'Eupheus Shadow, or the Battaile of the Senses,' 1592. 'A Fig for Momus,' 1592. 'A Margarite of America,' 1596. 'Wit's Miserie and the World's Madnesse,' 1596. 'The Divil Conjured,' 1596. 'A Treatise of the Plague,' 1603; and 'A most pleasant Historie of Glaucus and Scylla, with other poems,' 1610. Some detached pieces were printed in the Phœnix Nest and England's Helicon.

P. 201. Henry Blount had no concern in the 'Micro-cosmographie' spoken of by Cibber. The book was edited by *Edward* Blount, and written by Dr. John Earle, Dean of Westminster and Bishop of Worcester. Vid. Athen. Oxon. II. 366.

P. 202. 'See me and see me not,' has never been recognized as the title of any play by Langbaine, Egerton, or Reed. It must have been one of Phillips's inventions. Nash was a principal writer in the controversy of Martin Marprelate, and sided with the prelacy against a junto of covenanters. Freeman, in his Epigrams, 1614, compared him to Archilochus; and Taylor, the water-poet, in one of his invectives, swore 'by sweet satyric Nash's urn.' We agree with Mr. Malone that he was a most licentious word-coiner; but we think his writings display an inexhaustible vein of caustic irony and spirited satire. The following judgment of his character may be deemed *fidelis ad urnam*:—

'Let all his faults sleep with his mournful chest,
And then for ever with his ashes rest;

His

His style was witty, though he had some gall,
Something he might have mended,—so may all;
Yet this I say,—that for a mother wit,
Few men have ever seen the like of it.'

Return from Parnassus, 1606.

(To be continued.)

The History of the Politics of Great Britain and France, from the Time of the Conference at Pillnitz to the Declaration of War against Great Britain. With an Appendix, containing a Narrative of the Attempts made by the British Government to restore Peace. By Herbert Marsh, Fellow of St. John's College, Cambridge. 8vo. 2 *vols.* 10*s.* 6*d. bds. Marsh and Dunsford.* 1800.

IN point of authenticity, judicious selection, clear arrangement, and impartial observation, the present History of the political state of Great Britain and France, with an immediate relation to each other previously to the commencement of hostilities, is the most consistent and satisfactory that has been yet published. As various opinions have existed, not only in this country, but in Europe, with respect to the origin of the war, Mr. Marsh proposes, for his principal object, to inquire into the necessity of the contest, and whether the British government was really enabled to prevent a rupture with France. Should the question be decided in the affirmative, a justification of the conduct of this country, both in a moral and political sense, will naturally follow. It has been frequently observed by writers of eminence on the political state of nations, that aggression does not absolutely consist in the first act of hostility; for that act may be, in several instances, but a defensive operation. But it chiefly arises from previous proceedings, and the manifestation of adverse designs. It was on this principle that, in the year 1756, Frederic the Great, of Prussia, declared war on Austria; yet there is not an enlightened statesman of the present day who can maintain he was the aggressor, because it is fully established that he was in possession of certain information of the intention of Austria, in conjunction with Russia and France, to attack him with a formidable force in the course of a few months. Under this strong impression the author therefore undertakes to determine the question of *real* aggression, by a comparative view of the conduct of the two governments antecedent to the declaration of war made by the French national convention against Great Britain on the 1st of February, 1793. In this consideration of the subject, it must not be forgotten that the author waves all claim to which the nature of the question might entitle him in favour of this country, and considers the state of both nations in a way perfectly free from prejudice, from the enthusiasm of the *amor patriæ*, and every motive that might lead to partial statements and unwarrantable inferences.

Mr. Marsh has been singularly industrious in his researches, and the application of the authorities which he cites is uncommonly happy. He has not advanced a fact throughout the whole work, which is not supported by decisive proofs; and he has not only grounded his relation on authentic documents, but has every where presented

presented those documents to the view of the reader. The history consequently possesses all the weight of an official report, and comprehends a period of eighteen months, from August 1791 to February 1793, in which the diplomatic proceedings on the part of both countries, directly and collaterally, are brought forward and reviewed in a masterly manner. The importance of the work is so great with respect to the origin of aggression, a question which has long been the subject of public and private discussion, and is even yet contested, that we shall follow the author at least in his leading statements and general comments.

Mr. Marsh begins his history with the celebrated conference at Pillnitz, where the Emperor and the King of Prussia signed, on the 27th of August, 1791, a declaration with respect to France, which has been erroneously called a treaty of partition; and then proceeds to enquire wheher Great Britain did *at that period* take any part in the coalition against France. Without having recourse to other proofs that this country had no share in the conference at Pillnitz, the testimony of the emperor himself, as stated by the Marquis de Bouillé in his own Memoirs, is in every respect satisfactory. The author observes—

'The powers, which bad been invited to take part with the Emperor and the King of Prussia, were Spain, Russia, England, and the principal states of Italy: but their answers did not arrive till after the Conference at Pillnitz was ended, and the Emperor was returned to Vienna. On the 12. of September therefore the Emperor sent for the Marquis de Bouillé, and addressed him in the following terms. "It was not in my power to converse with you sooner on the subject, for which I had requested your attendance, because I had not received the answers of the Courts of Russia, Spain, England, and the principal sovereigns of Italy. At present they are arrived, and correspond to my wishes and expectations; for I am assured of the co-operation of all these powers, *with exception to England, which is resolved to preserve the most strict neutrality.*"

'Here we have a testimony, which places the conduct of the British Cabinet in the clearest point of view. The mere circumstance, that its answer was not received by Leopold before the beginning of September, sufficiently proves, that the British Cabinet took no part in the Conference at Pillnitz; and as the reply to the Emperor's proposal was decidedly in the negative, we have absolute proof that Great Britain had no concern in the coalition then forming against France. No one can object in this instance, that the real views of a cabinet are often at variance with its protestations, since the answer was given to a question proposed, not by the Court of France, but by the Court of Austria. It is true, that if the British government had been resolved on a war with France, it would have been consistent with its own interest, to conceal its intentions from its future adversary: in like manner, as the French government, at the beginning of the American war, continued to give the British ambassador the most friendly assurances, even after war was resolved on at Versailles. But the British government could have no interest in deceiving the Emperor; on the contrary, it would have been prejudicial to its own interest, to assure the leader of the coalesced powers, that its positive determination was to preserve a strict neutrality, had it really intended to join the coalition. However should any one still doubt, whether the dispositions of the British Cabinet were friendly toward France or not, the answer given to the Emperor proves at least thus much, that Great Britain *at that period* took no part in a coalition against France.'

Not satisfied with shewing that Great Britain had no share in the conference held at Pillnitz, the author goes farther, and proves that the British government not only refused to join the coalition against France, but acted toward that country with the most cordial friendship.

ship. When the inhabitants of the French part of the island of St. Domingo were reduced to a state of absolute despair by the insurrection of the negroes, and the town of Cape Français was surrounded by a formidable army of the insurgents, an application was made to the governor of Jamaica for provisions and ammunition, who immediately dispatched a considerable supply of both on board of three English frigates. To this supply the inhabitants of the Cape were indebted for their lives and property; and, as it was justly observed by the President of the Colonial Assembly, without that timely assistance the island could no longer exist as a dependency on any nation. But, if any thing were still wanting to evince the sincere and friendly disposition of the government of Great Britain about this time, it may be found in his majesty's speech from the throne when the session of Parliament was opened on the 31st of January, 1792:—

'The friendly assurances, which I receive from foreign powers, and the general state of affairs in Europe, appear to promise to my subjects the continuance of their present tranquillity. Under these circumstances I am induced to think, *that some immediate reduction may be safely made in our naval and military establishments*; and my regard for the interest of my subjects renders me at all times desirous of availing myself of any favourable opportunity of *diminishing the public expences*.'

It may be found in the reduction of our forces, both by sea and land, which took place immediately after; it may also be found in the cessation of the treaty of subsidy with Hesse-Cassel, and in the abolition of taxes to the annual amount of two hundred thousand pounds; while the measures adopted by France at the same time, for an augmentation of her forces by sea as well as by land, were peculiarly calculated to cause a considerable degree of alarm in this country.

After an impartial review of the declaration of war decreed by the national assembly on the 20th of April, 1792, against the King of Hungary and Bohemia; of the notification of it to our court by the French minister Chauvelin; of the determination of the British cabinet to persevere in the system of neutrality, and Chauvelin's letter on that subject; of the punctual compliance with Chauvelin's request that a proclamation should be issued forbidding all British subjects to serve under any foreign power at war with France; the author observes—

'The French government had certainly reason to be satisfied with this friendly conduct of the British court: and in fact it was so, as appears from the following paragraph in Mr. Chauvelin's Note to Lord Grenville of the 18th of June. "The undersigned minister plenipotentiary of his majesty the king of the French has transmitted to his majesty the official note, which Lord Grenville addressed to him on the 24. of May last, on the part of his Britannic Majesty, in answer to that, which he had the honour to deliver to him on the 15. of the same month, together with the royal proclamation published in consequence of it. He is directed to assure his Britannic Majesty of the due sense which the king entertains of *the friendly dispositions, and of the sentiments of humanity, of justice, and of peace, which are so clearly manifested in that answer.*" Since then the French government itself expressed so much satisfaction at the conduct of the British court relative to Mr. Chauvelin's note of the 15. of May, one should suppose, that no one would venture to make this very conduct a subject of animadversion and complaint. But as the three following charges have been preferred

ferred by British writers, first that Mr. Chauvelin was suffered to wait too long for his answer, secondly that in Lord Grenville's answer no notice was taken of the motives which had induced the national assembly to declare war against the King of Hungary, and thirdly that in the interval was issued a proclamation against seditious writings in Great Britain, it is necessary to make a particular reply to each. With respect to the first charge, every impartial man must admit, that an interval of nine days, for it was really no more, was by no means an exorbitant length of time for the deliberations on the demand of the French government, and the preparation of a proclamation, which was to serve as a rule for all British subjects during the war, especially as the British government was at that time engaged with domestic concerns of the highest importance. The second charge is still more extraordinary; for if Lord Grenville in his answer to Mr. Chauvelin's note had taken notice of the motives which had induced the national assembly to declare war against the king of Hungary, he would have acted in direct opposition to the principle, which the French themselves continually repeated, that no nation has a right to intermeddle in the affairs of another. And in regard to the proclamation against seditious writings, which was issued on the 21. of May, it stood in no connexion with the diplomatic relations between Great Britain and France; it related solely to matters of national police, and these were of too much consequence to be deferred, in order that Mr. Chauvelin might receive his answer a few days sooner. In fact the proclamation of the 21. of May has so little reference to the present history, that it might be safely passed over in silence.'

As we do not consider the proclamation of the 21st of May against seditious writings in any respect connected with the diplomatic proceedings of both countries, we shall omit the observations of the author on that head, however ably enforced, and proceed to examine the question whether the recall of the British ambassador from Paris after the deposition of the King of France was a breach of neutrality. The author's arguments are, on this point, peculiarly happy—

'An immediate and unavoidable consequence of the revolution of the 10. of August was a suspension of the diplomatic relations between the British ambassador in Paris and the French government; for, since his letters of credence had been made out to Louis XVI. as to the person invested with the executive power of France, they of course ceased to be of any value, after the king was deposed, and his authority transferred to a provisional executive council. There were only three possible modes therefore, which could be adopted by the British government: either to let Lord Gower continue in Paris in a private capacity: or to renew his diplomatic relations by fresh letters of credence: or to recall him. But it would have rendered no service either to France in general, or to the national assembly in particular, to have suffered a person, who by the revolution of the 10. of August was reduced to a private station, to continue his residence in that country. On the contrary, it would in all probability have produced rather discontent than satisfaction; for, though he was become a private person, and must remain as such till he had received new credentials, yet his former diplomatic relations would not have been forgotten, and his presence would have so frequently reminded the new executive power of the difference between his former and his present character, that it would have gradually become a subject of complaint. With regard to the second mode, there were likewise very weighty reasons, which dissuaded the British government from adopting it. For had new letters of credence been sent to Lord Gower, he must have been accredited either to the executive council or to the national assembly. But the very title of the executive council, conseil exécutif *provisoire*, clearly indicated, that its institution was merely temporary. Consequently letters of credence, addressed to the executive council, could likewise have been only temporary: and it might be expected that in a very short time fresh credentials would be required for some other council or committee,

mittee. Still less could a British ambassador be accredited to the national assembly: for this very assembly had in the night of the 10. August pronounced its own dissolution, and ordered the election of a national convention. Further it was declared in the same decree, that the king was only *provisionally* suspended from his functions. All authorities therefore in France were at that time merely transient: and consequently the most prudent part, which England could take, was to wait at least till the new constitution had been determined by the national convention, for which purpose it was ordered to assemble. This was certainly no breach of neutrality, especially as in the letter by which the British ambassador was recalled, the most solemn declaration was made, that it was not the intention of the British government to interfere in the arrangement of the internal affairs of France. Besides, when it is the intention of a court to abandon its system of neutrality, its ambassador usually quits the country, against which hostilities are intended, without taking leave of the government. But this did not happen in the present instance, for Lord Gower communicated his letter of recall even to the *new* government of France: nor did Le Brun in his answer express the least suspicion, that it was the design of the British cabinet to violate the neutrality toward France. On the contrary, he declared, not only that the French nation confided in "the justice, the moderation, and the impartiality of the British cabinet," but likewise that "this confidence was *founded on facts*;" and in his report on the situation of France in respect to the different powers of Europe, delivered to the national assembly on the 23. of August, he asserted that on the subject of neutrality the British ambassador "had left *a satisfactory testimony of the sentiments of his court.*"

It must not be passed over in silence, that the mere recall of an ambassador from a foreign court, if unattended with indications of hostility, cannot possibly be construed into a breach of peace, and that almost all the other ambassadors left Paris about the same time with Lord Gower. Even the Danish ambassador received letters of recall, yet the court of Copenhagen has not been hitherto accused of having violated, by the orders which it dispatched to its minister at Paris, its neutrality with respect to France.

The French conquests in Germany, the Netherlands, and Savoy, the harrassing of the coasts of several Italian States by a French fleet in the Mediterranean, and the opening of the Scheldt, are properly noticed; but the decree of the 19th of November, which promised assistance to all nations that were willing to take up arms against their governments, is discussed so very ably, both in principle and its immediate operation on this country, as not to leave a doubt in the most prejudiced mind, that not only aggression originated with the convention, but that a plot existed to overturn the English government and constitution at the end of the year 1792. In fact, the members of the national convention in general, and the executive council in particular, entertained a decided opinion, that a rebellion in Great Britain and Ireland was to be looked to as a natural event in the order of things; for they considered the numerous addresses presented to them about that period as expressive of the sentiments of the people at large.

The diplomatic communications between Great Britain and France in December 1792, and January 1793, which immediately preceded hostilities, are related with impartiality and precision, and the willingness of our administration to negotiate with the agents of the French government is unquestionable from a candid comparison of Mr. Pitt's conference with M. Maret and Lord Grenville's correspondence with M. Chauvelin. Indeed, that negotiation fully

appears to have been commenced by the French executive council with the grand view of amusing the British government until the plan formed for the subversion of the British empire was ripe for execution. This proposition cannot be accused of exaggeration, when it is considered, that the decree of December 15th, addressed to all nations in favour of insurrection, and the decisive refusal made on the 24th to except Great Britain from the decree which promised support to the governed against the governors, followed Mr. Pitt's conference with M. Maret, and took place about the period when the executive council must have been employed in preparing instructions for M. Chauvelin;—that it was only four days after the delivery of Chauvelin's note on the 31st of December, that Monge, the minister of marine, wrote the circular letter to the French sea-ports, threatening England with an invasion and fifty thousand caps of liberty;—and that it was only three days after the solemn pledge to respect the allies of England had been given, when positive orders were dispatched to General Miranda for an immediate invasion of Holland.

Having noticed the conditions offered by the British government; first, that France should renounce her views of aggression and aggrandizement; and, secondly, that she should cease to interfere in the internal concerns of neutral nations; Mr. Marsh makes the following observations on the conduct of the republican executive council:—

'If this council then had been really desirous of peace, it would have decided in favour of the acceptance of the proposed conditions, especially as they contained nothing more, than the proposal, that France should remain true to the principles, which from the commencement of the revolution it has uniformly professed. No alteration was required in the new form of government: the subjects of negotiation related solely to the *external* power of France: and if this power had continued in the hands even of Louis XVI. and he had acted toward Great Britain in the same manner as the national convention did, the British government would have been equally obliged to insist on the same conditions, and, in case of their rejection, to persevere in the preparations for war. But we have seen that the executive council, instead of accepting these conditions, which his Majesty had mentioned in his speech to the British Parliament on the 13. of December, and which Lord Grenville in his first Note to M. Chauvelin had very distinctly proposed as the only possible basis of peace, still insisted on the right of applying the decree of November 19. in certain cases, that is in fact, of interfering at its own pleasure in the internal concerns of Great Britain. On the right of violating existing treaties, of depriving the allies of England of privileges garanteed to them by almost all the powers of Europe, and of occupying the Netherlands with a French army till the liberty, as it was called, of the Belgians was consolidated, that is for ever, was likewise formally insisted. Consequently the two conditions of peace, proposed by the British government, were unequivocally rejected. Thus was the negotiation brought to a crisis: for without the acceptance of these conditions Great Britain *could not* desist from the preparations then making in the ports, and these conditions France *would not* accept. The former therefore *was obliged* to continue its preparations, as Lord Grenville explained to Mr. Chauvelin, in his Note of January 18. on this very ground. And as the French executive council formally and positively declared, that they would commence hostilities, if the explanations given in the Note of January 7. were not deemed satisfactory, and the preparations in the British ports were not consequently discontinued, we have an irrefragable proof, *that it was not in the power of the British cabinet to prevent a rupture with France.*'

Mr. Marsh next proceeds to shew that the French rulers had fully resolved on a war with Great Britain some time before the mid-

dle of January 1793, and enters into a minute investigation of the motives which induced them to undertake it. We shall close our quotations from this valuable record of political knowledge with an explanation of some of the motives by which they were influenced in their adoption of hostile measures:—

'The rage of conquest, which animated the republican rulers of regenerated France, was distinguished likewise as much by its *kind*, as by its *magnitude*. The zeal of converting all mankind to their political and supposed philosophic creed, which in minds destitute of religion can operate as fervently as religious zeal in the most determined bigot, excited an enthusiasm, of which modern ages furnish no example, and which can only be compared with that of the followers of Mohammed in the seventh century. Conscious too, like these, of their military prowess, and of their ability to propagate their doctrines by the sword, they had recourse to the measures, which had been applied by the Saracens, and determined to impose the system, adopted by themselves, on a conquered world. They formed accordingly the resolution "of breaking with *all* the cabinets, of setting all Europe at defiance, of setting the four corners of Europe on fire." And in the heat of their enthusiasm they were so confident of success, that in the decree of the 15. of December they proclaimed to the whole world their system of universal revolution.

'The motives, which induced the rulers of republican France, to attempt the destruction of all kingly governments, affected the kingdom of Great Britain in an equal degree with any other kingdom in Europe; for kings of every description, whether absolute or limited, were considered by those political zealots as monsters, which it was necessary to extirpate. And nothing was at that time more common in the national convention, than to declaim on the slavery of Britons, and the benefits to be conferred on them by the communication of French freedom. But besides the *general* motives, in which Great Britain was included, *particular* reasons induced the French rulers, at the close of the year 1792, to a war with their ancient rival. In the first place, the internal fermentation at that time, which they themselves assisted to the utmost of their power, the numerous addresses from seditious societies, and the civic feasts which were held before their own eyes in Paris, led them to believe, that the insurrection, which they expected in all countries, would first break out in Britain. Secondly, the number of ships of war, which France had actually in commission, was superior to the number of those, which were ordered to be commissioned in the British ports; and it was imagined, that republican enthusiasm would so animate the French sailors on the one hand, and that disaffection would so prevail among the British sailors on the other, that the former would gain an easy victory. Thirdly, the land forces in England, if we except the militia, for which it was supposed the expected insurrection would furnish sufficient employment, did not amount at that time to twenty thousand men; and from the immense army then in the pay of France, twice or thrice that number could be spared, which, if once conducted across the channel, a matter supposed in France to be very feasible, might perhaps, under the peculiar circumstances of the time, have succeeded in the attempt, to overturn the government, the constitution, and the power of Great Britain. Lastly, till the empire of the sea was wrested from Britain, it was impossible that the ambition of the French rulers should ever be gratified; and, on the other hand, it was obvious, that as soon as the British naval and commercial power was transferred to France, the conquest of the continent would be rendered easy, and that all Europe would soon lie prostrate at her feet.'

Having brought down the history of the politics of Great Britain and France to the middle of January 1793, the author enters into a review of all the principal transactions which occurred between both countries from that period to the 1st of February following, when the public declaration of hostilities took place. It is not, however, necessary for us to examine the events which happened in that short

interval, as they cannot possibly be reckoned among the causes of the war, since the fate of both nations with respect to a rupture had been previously determined. They are detailed with singular exactness, and certainly entitled to the mature reflection of every person who wishes to be perfectly acquainted with the relative conduct of Great Britain and France till the declaration of war.

The state of parties in France at the beginning of the year 1793 is accurately described, their respective views developed, and the eighteen pretexts alleged in justification of the decree for war are minutely examined and ably refuted. We admit the correctness of the writer's general recapitulation at the conclusion, and coincide with him in his inference, that the present contest was a war of aggression, of injury, and of insult, on the part of France, both in the motives that produced it and the act that declared it; while it was, on the part of Great Britain, just and necessary, having been strictly a war of self-defence.

The Appendix contains an impartial statement of the attempts made by our government to restore peace; and its chief object is to prove that the continuance of the war can no more be ascribed to Great Britain than the commencement of it.

This important work was originally written by Mr. Marsh in German, a language which a long residence at the university of Leipzig had rendered as familiar to him as his own. It was published at that place in February 1799, from the patriotic desire of rescuing his native country from the calumnies of several German journalists; and the effects produced by it were, the conversion of many writers who had entertained a different opinion from the author, and an acknowledgment of its truth of reasoning by the most distinguished literary reviews in Germany. We trust that it will be followed with consequences equally advantageous in this country, we had almost said in France; but there the liberty of the press is extinct, public discussion is no more, the legislature and the whole people are subservient to the will of military despotism, and persons of every description, become the slaves of the Grand Consul, may say with TACITUS—*Memoriam quoque ipsam cum voce perdidissemus, si tam in nostrâ potestate esset oblivisci, quam tacere.*"

George Buchanan's Dialogue concerning the Rights of the Crown of Scotland, translated into English: With two Dissertations prefixed; one archeological, inquiring into the pretended Identity of the Getes and Scythians, of the Getes and Goths, and of the Goths and Scots; and the other historical, vindicating the Character of Buchanan as an Historian, and containing some Specimens of his Poetry in English Verse. By Robert Macfarlan, A. M. 8vo. 4s. *Cadell and Davies.* 1799.

BUCHANAN's Dialogue on the Rights of the Crown of Scotland was evidently written to justify the deposition of Mary, Queen of Scots. It is carried on between himself and his friend Melville, and is not limited to the constitution of Scotland, but is rather an inquiry into the nature of government, the privileges of governors,

governors, and the rights of the governed. He adduces many instances from the history of his own country and of other nations, in which princes have been deposed and punished for misconduct; but it should be observed, that the cases cited were not regular legal acts. For, in no government that we recollect did there ever exist the open and acknowledged power of deposing or punishing the monarch. Tyrants have been dethroned and killed, and those who performed such deeds have been applauded by the feelings of mankind. Nature is invariably the same, and the same causes will produce the same effects. The question is, however, of a nature too delicate to be argued *à priori*. The conduct to be adopted in such cases must arise out of the urgency of the case, and cannot be previously settled.

The principles of government, as stated by Buchanan, are extremely free, and, considering the time in which they were promulgated, clearly shew that the vigorous mind of the author had burst the fetters formed by the prejudices of the age in which he lived. At present, when those principles have been so much more satisfactorily demonstrated and energetically enforced by subsequent writers, the work must of course lose a considerable portion of its interest.

The Dialogue is faithfully but inelegantly translated; and some passages occur in which the Latin construction of sentences is adopted, such as '*me you have surprised;*' but they are so few that they seem rather the effects of inattention than of design.

Half of the book is taken up by two dissertations; the one vindicating Buchanan's credit as an historian, notwithstanding the improbable tales he relates in parts of his history; the other archeological, concerning the identity of the Getes and Scythians, the Getes and Goths, and the Goths and Scots. In this arduous pursuit the author quotes the example of many esteemed historians, who have received legends equally improbable, and yet are deemed good authorities in other points of disputed inquiry; but he seems to have left the investigation involved nearly in the same obscurity in which he found it. Indeed, this must ever be the case upon a subject which, like Virgil's fame,

——— *caput inter nubila condit.*

The specimens of Buchanan's poetry in English verse might be very well omitted, as the wit and fire of the orignal are considerably impaired by the tameness of Mr. Macfarlan's version.

It is not generally known that the original Dialogue, entitled *De jure regni apud Scotos*, was prohbited by a Scottish act of parliament some years after Buchanan's death. We believe that this act has never been repealed.

A Narrative

A Narrative of what passed at Killalla, in the County of Mayo, and the Parts adjacent, during the French Invasion in the Summer of 1798. *By an Eye-Witness.* 8vo. 3*s.* 6*d. Wright and Hatchard.* 1800.

THE Narrative before us is peculiarly interesting, as it shews the horrors, of war not in a general view as represented by the historian, but in their operation and effect upon domestic society and the comforts of private life. It is generally understood to have been written by the Bishop of Killalla, who remained in the hands of the French during the whole time of the invasion.

Some days before the appearance of the French, a whisper was in circulation that they were shortly to invade that part of the country, but it was treated with indifference by the principal inhabitants and protestants. The 23d of August, the day on which they landed, was fixed for a visitation of the neighbouring clergy, and several of them had dined with the Bishop at the castle. About eight o'clock in the evening they were preparing to join the ladies in the drawing-room, when a terrified messenger entered and informed them that the French had landed, and were advancing to the town. The few yeomanry and volunteers of the place immediately turned out, and when they had formed and began to march, they met the French advanced guard entering the principal street. They were soon borne down by numbers and obliged to retreat. In a few minutes General Humbert appeared at the castle gate, and asked for the Bishop. The scene that followed the entrance of the French into the castle we shall give in the words of the author:—

'It is not easy by any force of language to convey an adequate idea of the miseries of that first night, which succeeded to the landing of the enemy. To the terrified imaginations of the town's people the castle instantly presented itself, as the only place where they could have a chance of safety. Thither accordingly they fled, without distinction of age, sex or condition, forcing their way into every corner of the house and offices, occupying the stair-cases, spreading through the bed-chambers, and some of them even thrusting themselves and their children into the same beds with the infants of the bishop's family. Women that had lain sick in their beds for a month before, and one old lady past eighty, who was bed-rid, and believed to be at the point of death, gathering strength from despair, contrived to work their way to the very top of the house. Chairs were placed round the lobby of the attic story, on which the family, with some of their principal acquaintance, remained without a thought of repose for the whole night. Indeed, the leaden hand of sleep could not have closed any eye-lids but those of an infant. The whole house resounded like a bedlam with the loquacity of the Frenchmen below, and the shrieks and groans of the fugitives above. Among the last, there wanted not some who sought consolation from the whiskey bottle, in consequence of which they became presently so clamorous and troublesome that it was found necessary to restrain them by force.'

On the 25th Humbert marched forward, leaving M. Charost, chef de demi-brigade, and 200 men, as a garrison at Killalla, who were looked to by the protestants as their protectors from the fury of the catholic peasantry; but on the 1st of September an alarming alteration took place, for on that day Charost received orders from Humbert to send forward the whole of his garrison, with the exception of Charost himself and another officer named Ponson, who were to guard the town with about 200 Irish recruits. From that time to the 24th of September, when they were relieved by the king's troops,

troops, the protestants in Killalla were exposed to the most terrifying apprehensions from the ferocity of the rebels; who were, however, kept in order by the steady courage and unwearied activity of the two French officers. Too much praise cannot be given to those brave men for their humanity and the energy with which they resisted the insolent demands of the rebel mob against their protestant fellow-subjects. Had it not been for their vigorous and effectual interference, it is most probable that excesses and barbarities similar to those which were perpetrated at Wexford would have been committed at Killalla. It is with sincere satisfaction we learn that Government was so sensible of the services rendered to the town by these officers, as to direct they should be set at liberty and sent home without exchange.

The characters of the principal officers at the head of the expedition are drawn with spirit and discrimination. That of General Humbert deserves particular notice:—

'Humbert, the leader of this singular body of men, was himself as extraordinary a personage as any in his army. Of a good height and shape, in the full vigour of life, prompt to decide, quick in execution, apparently master of his art, you could not refuse him the praise of a good officer, while his phisiognomy forbad you to like him as a man. His eye, which was small and sleepy (the effect, probably, of much watching) cast a side-long glance of insidiousness, and even of cruelty; it was the eye of a cat preparing to spring on her prey. His education and manners were indicative of a person sprung from the lowest orders of society, though he knew how (as most of his countrymen can do) to assume, where it was convenient, the deportment of a gentleman. For learning, he scarcely had enough to enable him to write his name: His passions were furious, and all his behaviour seemed marked with the characters of roughness and violence. A narrower observation of him, however, served to discover that much of this roughness was the result of art, being assumed with the view of extorting by terror a ready compliance with his commands.'

The language of the narrative is judiciously suited to the subject. It is such as a plain and sad tale should be delivered in—simple, clear and affecting.

The Meditations of a Recluse: chiefly on Religious Subjects. By John Brewster, M. A. 5s. Small 8vo. Rivington and Clarke. 1800.

THE author does not offer his Meditations as those of a man in a state of total seclusion from the world, but of one who occasionally retires from the tide of human existence when in its highest flood, and even from the affectionate intercourse of friends, to expand the heart and elevate the mind in reflections on the religious duties of mankind. Every person may, according to this system, be a temporary recluse for the best and most important purposes. He may improve in the study of his Maker and in the knowledge of himself, and his return to busy life will be marked with actions of improved benevolence and encreased attention to the duties of religion. The author studiously avoids polemical disputes and even scriptural criticism. Goodness, not learning, is his great object, and to make his fellow-creatures *better* is the sole end of his work.

A short summary of the contents will best explain the importance of the publication.

Mr.

Mr. Brewster begins with shewing that recollection is absolutely necessary for the improvement of the human soul, and that retirement is the school of recollection. The proper object of meditation is the revealed religion of the Gospel; for without such a revelation of the will of God, with respect both to its motives and its promises, virtue would want its firmest support. To establish this principle, we learn from the first rudiments of reflection that we did not make ourselves, and therefore an Almighty Being must exist from whom we and all creatures proceed. This truth is proclaimed by nature, and confirmed by revelation. But two gradations of infidelity appear;—atheism and deism. He who professes himself to be no believer in God proceeds erroneously on his own grounds, since, as natural reason is true to itself, his unbelief is doubtful. The deist must act inconsistently in his belief, since, if there is a God, he must be all-powerful, and *may* reveal himself to man in whatever way he pleases. The belief of a God, both in a natural and revealed sense, implies the belief of a future state; but the certainty of that state, and the important influences arising from it, must originate in a belief of divine revelation. It becomes, then, the duty of every man to inquire into the authenticity of the Scripture, by which we are taught to know the Author of the christian revelation. In this pursuit many external evidences are offered, and one great argument arises from the concurring testimonies of the Old and New Testaments. The author next takes an expansive view of the power of religion in the regulation of the heart of man and in influencing the disposition of the mind, and shews that peace of soul is chiefly acquired and preserved by *meditation*. To attain peace of soul and a religious mind, books of piety, the friendship of the good, and the observation of religious ceremonies, are considered powerful auxiliaries in happily influencing our conduct through life, and leading us, through the merits of Christ, to the final blessing of a good man's death.

From this short summary of the principal topics of the author's Meditations, the importance of the work must appear evident to every person who is truly impressed with sentiments of religion. The chapters on the *authenticity of the Scriptures*, the *effects of religion on the heart*, *habitual devotion*, and *the death of the righteous*, are entitled to particular attention, and the whole work is written in the full spirit of christian benevolence.

The style, without figure and ornament, is plain and energetic.

Practical Observations on the Cure of Wounds and Ulcers of the Legs without Rest; illustrated with Cases (and a coloured Plate). By Thomas Whateley, Member of the Corporation of Surgeons of London. 8vo. *pp.* 352. 7*s.* *Cadell and Davies,* 1799.

WITH peculiar satisfaction we announce a work which, on account of its intrinsic merit, as well as from the benevolent intention of the author, is entitled to attention and gratitude. Mr. Whateley has not only dedicated this practical book to the "Society for the relief of the widows and orphans of medical men in London and its vicinity," of which he is a worthy and respectable member;

ber, but he has also appropriated the profits that may eventually result from its sale to the benefit of that truly Humane Society*, in order to aid their philanthropic design of raising a fund of 10,000l. for the distressed families of our unfortunate brethren.

Mr. Whateley justly remarks, in his Preface, that 'the subject of this essay, though allowed to be of the greatest importance, from the immense number of sufferers, has been but little cultivated by men of science in the profession. Of this there needs no other proof than the want of uniformity in the practice adopted in their cure.'—As the author prefers, in the treatment of ulcerated legs, the use of rollers, *properly applied*, to the practice recommended by Mr. Baynton†, of Bristol, who has, for some years past, employed strips of adhesive plaster with singular success, we think it incumbent upon us to extract such passages from his work as will unfold his motives together with his practice.

'The efficacy of pressure,' continues Mr. Whateley, 'in counteracting the effects of the dependent posture, was indeed known to the father of English surgery; and the use of the laced stocking was recommended by him for this purpose; nor can there be any doubt, that the good effects of it in his hands were very manifest. His ideas however seem not to have been much regarded by succeeding surgeons. We find but little said by the writers on surgery, on the effects of pressure in the cure of ulcers on the lower extremities, previous to the appearance of Dr. Underwood's treatise. Yet I am aware, that there always have been practitioners who were acquainted with the importance of this mode of treatment; and have adopted it in their practice. I had myself an opportunity of seeing the extraordinary success attending it, during my apprenticeship in the country. It is matter of fact, however, that the practice is very far from being general. Even in one of the latest publications on the subject, and this too by a surgeon of the first eminence, the effect of pressure is not much relied upon for the cure of these complaints. It is indeed there stated in several passages, not only that no benefit is derived from compression in several species of these ulcers, but that many ulcers are rendered worse, more painful, and more unhealthy in their appearance by its use‡. That there are certain conditions of an ulcer, which will not bear compression, I have allowed, and have endeavoured to point out the proper treatment, to bring on a fit state for the application of that pressure; but that an experienced surgeon should pass over so slightly this most essential part of the cure, and even speak of it as *frequently* injurious, is a circumstance hardly to be attributed to any other cause, than that of a careless and ineffectual application of the bandages. For my own part, having now been for twenty years constantly in the habit of treating a very large number of these cases, I can speak so confidently of the good effects of pressure, properly applied, that I can venture to affirm, that he who doubts of its efficacy has never given it a fair trial.

'In the cases which are added to this essay, very little variety of dressing was used; the cure was almost always trusted principally to the pressure made on the limb, under the exceptions particularly specified in the work. My success has been so uniform, that I cannot but be anxious to see this practice become established, and generally followed. Nothing but a conviction that in promo-

* According to the last report of this society, signed by their secretary, Mr. W. CHAMBERLAINE, and dated October 29th, 1799, the present stock consists of 7450l. *three per cent. consols.* It was instituted in the year 1788, and is supported partly by the annual subscriptions of one hundred and sixty-two members, at *two guineas* per annum each, and partly by donations, legacies, &c. from individuals of the medical profession, as well as others who acknowledge the public utility of this excellent institution.

† In his "Descriptive Account of a New Method of treating Old Ulcers of the Legs." 2d Edition. 8vo. Hurst. 1799.

‡ See Home on Ulcers on the Legs.

ting this end, I am really doing an important service to my fellow creatures, could have induced me to appear before the tribunal of the public, conscious as I am of my incompetency as a writer. But may I not hope, that the plain tale of a practical man will be heard, though not told with the graces of elegant language.

'In whatever manner this attempt be received, I cannot doubt, but that the practice here recommended must in the end prevail, notwithstanding it has this great obstacle to contend with; that surgeons must condescend, for the most part, to apply the bandages with their own hands. The clumsy and ineffectual manner in which this business is too frequently done, can never be expected to produce the desired effect. I am certain that if the necessary pains be taken, according to the directions here laid down, such effects will uniformly follow, as must convince the unprejudiced mind, that to have recourse to the operation of tying varicose veins, and the application of a great variety of remedies, can be *very rarely*, most probably *never* necessary. I can safely declare, that all such cases as are desbribed by Mr. Home to be cured by this operation, have readily yielded under the proper management of pressure alone.

'Since these papers were preparing for the press, I have seen with pleasure Mr. Baynton's new method of treating these complaints. Every thing that is there said on the efficacy of his method may be considered as confirming the doctrine laid down in the following pages. His mode however of making the pressure with adhesive plaster appears to me inconvenient, and on several accounts objectionable. I have no doubt but that the proper application of compresses and flannel rollers, would, in every case recorded by him, have produced similar good effects. The instances of success by his method, after the supposed failure by the roller, I can only attribute to this, that the pressure made with the plasters was applied by his own hands, whereas that with the roller, was probably, as is usual, so made, that the effect intended by it could not possibly have been obtained. No surgeon, who will not be at the trouble of applying them himself, can be a judge of what may be effected by the proper management of the roller and compresses.' Pp. viii.—xiii.

In the first chapter Mr. Whateley enters into a disquisition 'why wounds and ulcers on the legs are of more difficult cure than those in other parts of the body.' When treating on the effects of exercise, he makes the following judicious reflection:—

'There are, however, cases in which, from some unusual cause or peculiarity in the habit of body, exercise may not only be painful, but very injurious. It will likewise be readily supposed, that in those which are the most favourable, a patient will not use his limb without feeling more or less of inconvenience from its being in an unnatural state. But still I maintain my position, having received the fullest convictions of its truth, that the most violent exercise will not, in general retard the complete cure of such a wound*.' Pp. 8 and 9.

In the second chapter the author very properly divides wounds and ulcers on the legs into such as are local, and such as are connected with diseases of the constitution. In the phlegmonous as well as erysipelatous inflammation he recommends the common emollient fomentations and poultices, as the best external applications; an advice which is accompanied with the following commentary:—

'Emollient poultices,' says he, 'are generally recommended to be renewed twice a day; but as an eminent writer† has asserted, that he thinks they do

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*'It is of the utmost importance to ascertain this point. And I particularly recommend the examination of it, in order to prevent the influence of a contrary opinion maintained by one of our latest and best writers. His words are these—

"In every species of ulcer, even in those of the most *simple* nature, *rest of body*, especially of the *part affected, is particularly requisite*; insomuch that unless this circumstance be attended to, all the applications that can be used, *prove comparatively of little importance.*"—See Bell on Ulcers, p. 210.

†. See ibid. Pp. 67 and 204.

more

more harm than good, unless they be applied every *three* hours, and as the decision of this point is of considerable importance in practice, I shall enquire further into it.

'I do not know that there is any thing to be alleged by way of objection to the frequent renewal of poultices, but the difficulty which may often occur of getting it done. But inasmuch as, from this circumstance, many practitioners, under the idea of doing harm, may be deterred from the use of so valuable an assistant in the practice of surgery; I think it right to observe, that experience warrants me to say, that poultices applied only twice a day generally answer every purpose.

'I cannot help differing from the same respectable author* in another of his positions. Poultices, he considers, as producing their good effects "more by the warmth they contain, than by their emollient relaxing properties;" on the contrary, I have every reason to infer, that they do much more good by the latter, than by the former qualities. A moist heat indeed is a desirable property in them, and it should always be our aim to keep up a due degree of it; but it does not often happen that there is any difficulty in doing this, even where the poultices are removed only once in twenty-four hours. In many, I may say in most of the cases where they are used, there is an increase of heat in the part, (from an excess of inflammation) which tends very much to keep up a proper degree of it in the poultice. And where there is not this increase of heat, as patients under these applications are generally confined to the house, if not to the bed, it is extremely easy to apply as much warm covering to the limb, if the state of the weather require it, as will retain the necessary heat in the poultice. Where proper attention has been paid to these things, I have never found a poultice too cold, when removed at the usual period of twelve hours, or longer; but if it be not renewed thus often, it is more apt to become dry and foul, than too cold. On these accounts it ought to be changed twice a day; and in some particular cases, where the discharge is extremely large or offensive, it is certainly better to renew it still oftener. But this frequent renewal is seldom necessary, merely from the poultice becoming too cold, as pointedly remarked in Mr. Bell's Treatise.' Pp. 26—29.

After having pointed out the most judicious manner of dressing wounds the author thus proceeds:—

'When a wound on the leg has been properly dressed, the application of pressure is the next business of the surgeon. This pressure should always be made by linen compresses over the wound; and a flannel roller applied neatly and equally tight over the whole limb. The former assists in making a due degree of pressure upon the wound; and with the latter added to them, the cure will be accelerated beyond all the ideas that could be formed of their effects, without experience†.

'In the application of this pressure the greatest attention and management will be necessary. The compresses should be made of whole soft linen, without seams, hems, or darnings, and should vary in number and size, according to the part in which the wound is seated. If this be on any of the upper parts of the leg, two of them, of two or three folds each, one about the size of the palm of the hand, and the other of half that size, will be sufficient. The small one should be applied first, and those sides of it which are double should be so placed as to make the least possible indenture on the skin, by the pressure of the rollers: without this precaution the skin will sometimes be raised in blisters ‡. The larger compress should be applied over the small ones with the same care. If the wound be situated in the small of the leg, or in any of the hollow parts about the ancles, it will be generally necessary to apply, in the same manner

* See Bell on Ulcers, pp. 67 and 204.

† 'Mr. Else knew the advantages of compression in ulcers on the legs; as is plain from his recommending compresses of lead. These I have never tried; but I conceive that they cannot be so easy as those of linen.'

‡ 'Where any inconvenience of this kind arises from the use of linen compresses, it may be obviated by making them of folded pledgets of lint.'

three or four compresses of different sizes; beginning with such as are small enough to fill up the inequalities of the part, and to make at the same time a proper pressure on the wound.

'When the compresses are adjusted, we must first apply the roller round the ancles, and from thence, about the foot, quite to the toes. In returning it to the leg, it should be so contrived as to be brought over the lowest part of the ancles, as near as possible to the heel; and in some obstinate wounds on these parts, it is necessary to bring it from the instep over the heel itself, in order to make a proper and equable pressure on the wound*. The roller must then be carried sparingly as high as the knee, and brought down again to the small of the leg. If it be not of a sufficient length to admit of this, the skin is apt to bulge out between the windings, and thereby much pain is occasioned. In short, very much of the ease and advantage to be derived from a roller, depends on its equable application and its length: without attention to these circumstances it will not answer its design.

'It is a very frequent practice among those who are directed to use rollers to shorten and apply them differently to the manner in which the surgeon has instructed them. They generally assign as a reason for so doing, that, in *their* opinion, it makes no difference. I find this practice so general, that it is proper to be as generally known, in order to its being guarded against.

'For many years before Dr. Underwood's treatise appeared, I was in the habit of using *linen* or *cotton* rollers; in many respects they answer the purpose very well; yet I cannot but acknowledge myself much indebted to that gentleman for the hint of using *flannel* ones, which are certainly preferable to them. From their greater softness and elasticity they are much easier to the patient; they are not so apt to blister the skin; and they keep a more equable pressure under every motion of the limb. They should be made of fine thin flannel, six yards long, and four inches wide, to allow for shrinking in washing. And if torn off that length from the piece, they are much better upon the whole, although less elastic than if made the contrary way of the flannel; as the number of joinings is thus totally avoided. Rollers of this description may be had at No. 5, Bull and Mouth street.—If linen or cotton rollers be used, they should be made three inches wide, and eight or nine yards long.' Pp. 38—42.

(To be concluded in our next.)

Douglas; or, The Highlander. A Novel, in four Volumes. By Robert Bisset, LL. D. 12*mo.* 18*s. Chapple, &c.* 1800.

JOHNSON has justly observed, that the task of the novel-writer "requires, together with that learning which is to be gained from books, that experience which can never be attained by solitary diligence, but must arise from general converse, and accurate observation of the living world." We sincerely wish that Dr. Bisset had been impressed with the force of this remark, before he entered into a department of literature in which many writers, in other respects of great genius, have deplorably failed. That he possesses sufficient learning for a work in which his professed object is to *describe human nature* and *existing manners in probable circumstances* and *situations*, or for a more important undertaking, we readily admit; but his knowledge of mankind is neither minute nor diversified. With topics of *general converse* he seems well acquainted; but with matters of *accurate observation*, in those details that constitute peculiar interest both from their marked opposition and from their nice

* 'Compresses and a roller are as necessary in the cure of wounds on the foot, as in those on the leg.'

shades,

shares, he does not appear to be conversant. The general state of manners, the general passions and sentiments of mankind, are not unknown to him; but of the manners of particular classes of individuals, and the distinct modes of varied life, he does not exemplify a correct knowledge. It is in vain that we look in Douglas for any thing like that interest with which we are agitated in perusing the productions of *Le Sage*, *Smollet*, and *Fielding*, and which we conceive to be the principal excellence of this species of composition. The plan, and indeed the most meritorious descriptions, are borrowed from a novel of very superior interest, called "A Piece of Family Biography," which was entitled to our particular commendations in the early part of our work.—The amiable *Pernel*, described by the author of "A Piece of Family Biography" with such sweetness and simplicity, Dr. Bisset has mangled and distorted in order to reduce it to the level of his own inferior and motley production.—Martha, delineated with so much whimsicality by the author of Family Biography, under another name has also been completely copied by Dr. Bisset. The hero of Dr. Bisset is rather a spectator than an actor in the scenes that pass before us, and we rarely take delight, or feel depression in his happiness and misery. The incidents are often improbable, and the situations are not unfrequently pressed into the service to *chain* the necessary connection. There is not a passage in the whole novel that is brightened with a single scintillation of wit. It is, in this respect, all gloom and dreariness. His attempts at humour are more successful, if indeed that can be called successful which seldom rises above the coarsest jests of modern farce, or the broad repartee of insolent vulgarity.

The author, having stated in his Dedication, that, as his purpose is to describe existing manners, both in the northern and southern parts of the kingdom, descriptions of that sort must, if true, involve a small portion of satire, observes—'A little of this quality I have not been able to avoid, but its objects are general, and not individual character, and even in those exhibitions I have endeavoured to be as gentle as possible.' He has not, however, kept his word; for it is not in a *small* portion of satire that the Doctor deals, but

> ———"most invectively he pierceth through
> The body of the country, city, court;"

and in this wide scope *individual* character is his chief aim. It may be urged that his descriptions must be accurate, since they point out persons whom we instantly recollect. Our answer is, that Pasquin, without a single word, could do more.

Douglas abounds in loyal, patriotic, and moral sentiment. Whenever the author touches on politics, his reflections are perfectly constitutional, and his reprobation of the new-fangled philosophy and revolutionary tenets is distinguished for impressive argument and animated expression.

Morality

Morality united with Policy; or Reflections on the Old and New Government of France, and on various important Topics of Civil and Ecclesiastical Reform. By Robert Fellowes, A. B. of St. Mary Hall, Oxford. 12mo. 2s. 6d. *White.* 1800.

MR. FELLOWES sets out with observing, that the advocates of the French revolution, with a view of encreasing the number of its admirers, draw a gloomy and frightful picture of the old government of France, that the new system may appear to more advantage. He contends, whatever may have been the theory of the French monarchical constitution, that in fact the real government was mild, unoppressive, and beneficient; that property was secure, and personal liberty never wantonly invaded; and that, although France in her form and constitution was despotic, yet such power was never exercised, the laws having been softened by custom, and ameliorated by the counter-current of public opinion. So great, indeed, does he consider the force of public opinion, that he does not hesitate to say that laws are enervated when opposed by that principle:—

'Positive laws have little influence where opinion is adverse to their operation. Thus, for instance, the penal laws of this country are of a very sanguinary complexion; but public opinion is diametrically opposite to their literal execution. And, perhaps, in no country in the world, notwithstanding the apparently barbarous and bloodshedding edicts of our penal code, is justice so well tempered with humanity as in this country. Compared with many trivial offences for which death is ordered, how few, comparatively, are deprived of life! According to the letter of the law, the punishment is often greater than the crime; but in the actual execution of the law, by the wise administrators of it in this country, it will, I think, be found that the punishment is seldom ill assorted with the offence. But, were a foreigner unacquainted with the actual administration of justice in this country; with the positive operation of our criminal laws, and the peculiar mildness of the English government, to peruse the dark and vindictive pages of our penal statutes, he would form a very erroneous and false opinion of our clemency. He would think us a nation without any wise notions of criminal justice; a nation thirsty for blood, and eager for the tragedy of an execution. But such a conception would be contrary to the fact, and derogatory to that sympathising tenderness which is one of the peculiar excellencies of the English character.'

In contrasting the ancient *régime* with the modern forms of popular government which have followed it, he views the latter as offering the most flagrant examples of unbridled tyranny under the name of freedom, a thousand times worse than any ever exhibited in the later periods of the monarchy; examples which, in his opinion, could not have happened, had not the moral principle been nearly obliterated from the minds of the people. He traces the source of this want of moral and religious sentiment to the corruption of the clergy.

'The moral character of the French people seems to have been greatly affected by the corruptions of the clergy. The clergy, forgetful of their high calling, were greedy of worldly parade, and absorbed in worldly pursuits. They were ambitious, intriguing, venal; and their conduct was diametrically opposite to the simplicity, the disinterestedness, and holiness of christian ministers. They were profuse, but they were not beneficent; their devotion appeared showy hypocrisy, and their piety pompous insincerity. Their manners, instead of being

ing pure, were sensual; and the faith of thousands was shaken by the scandal of their debaucheries. The impurity of their thoughts was engraved in the obscenity of their diction; and *some few* among them were more fit to minister in the voluptuous orgies of a heathen divinity than to offer the flagrant incense of grateful adoration at the shrine of the holy Jesus. Infidelity had powerful votaries at the very footstool of the altar. Even several who had been lifted to the chair of episcopal authority, and who ought to have been great and shining testimonies of faith and piety, derided revelation as a fable; and wanted even shame to veil the grossness of their own imposture.'

From the consideration of continental affairs the author turns his attention to our own island. He laments to find too much of a similar corruption among our own churchmen, and justly reprobates the slight attention given by some to their sacred functions. These observations naturally induce the wish to see the termination of such alarming evils; and, to effect an object so truly desirable, he is of opinion that a revision of the thirty-nine articles, and making the pale of the church more comprehensive, would do much. Equalizing church livings is another remedy which ought to be adopted. But, with respect to the mode of providing for the clergy, he thinks that a more unobjectionable one can not be found than the present system of tythes. He is, however, at the same time, forced to admit that the practice of collecting tythes in kind is an insuperable obstacle to improvement. As a remedy, he therefore proposes that a *modus* should be settled by arbitration, and which both the lay impropriator and the clerical incumbent should be bound to accept. From these reflections Mr. Fellowes is led to the consideration of a national church, without which, he is convinced, the peace of society would be disturbed by the factious efforts of contending sects, or, as in America, a total apathy in religious matters would ensue. A short extract will shew the novelty of our author's opinion upon this important head:—

'An established church contributes to preserve harmony among its own members, and among the dissenters who oppose it. The dissenters are usually on terms of amity with each other, because they are mutually hostile to the establishment. Were there no establishment the bond of union between them would be dissolved, and mutual rancour and jealousy would succeed. An established church acts as a power of pressure, which keeps all sects united with each other, and with themselves; but take away this power, and the harmony would cease; and nothing but irritative commotions would prevail. Each sect would wage a malignant war with every other for the supremacy of its own opinions in the public favour. Thus there would be a furious struggle for the supremacy among all, instead of that union which there now is among all against the supremacy of that church which is established. In the former case, there would be a general disunion; in the latter, there is a general union; and certainly, though much bitterness and envy be excited by the church, which is the object of special regard and of political pre-eminence; yet that bitterness and envy are not so prejudicial to the happiness and tranquillity of the country, and the genuine interests of religion, as that greater and more implacable animosity which would prevail if the establishment did not tend to sooth its acrimony, and infuse into it a principle of moderation.'

From the church Mr. Fellowes passes to the state, and with considerable sagacity points out several defects in our system of representation. Property should, according to his sentiments, be the leading qualification, not only of the elector, but of the representative; and the purse of the nation ought not to be committed to

to the direction of men who have not an interest in defending property from depredation. From the neglect of the French revolutionists in this particular, he deduces the reasons of the pillage and wreck of property which have taken place throughout that country; for, as he justly observes—'By not making property the basis of representation, they filled their legislature with needy and fraudulent adventurers, who despised economy because they had nothing to economize, and who studied the ravages of confiscation rather than the just, the regular, and orderly proceedings of finance.' In the author's system of reform, he proposes slow and successive improvements; for as the natural body recovers from disease by tardy alterations, so must the political body regain its health and energy by gradual and gentle changes.

We have now sketched the general outline of the work, which, though desultory in its arrangement, possesses considerable merit. The language is rather laboured, but it is frequently elegant, and always energetic. The temperance observed by Mr. Fellowes, in discussing the important topics that fall under his observation, cannot be too highly praised.

Gymnastics for Youth; or, a Practical Guide to healthful and amusing Exercises for the Use of Schools. An Essay toward the necessary Improvement of Education, chiefly as it relates to the Body: freely translated from the German of C. G. Salzmann, Master of the Academy at Schnepfeuthal, and Author of Elements of Morality. Illustrated with Copper-Plates. 8vo. *Johnson.* 1800.

IN Greece and Rome gymnastic exercises were considered as constituting a very important part of national education. They were indeed often attended with a degree of cruelty highly reprehensible; but it would be absurd to deny that they proved, in many instances, extremely beneficial, in imparting energy and vigour to the minds and bodies of the youth who engaged in them.

To recommend a system of gymnastics freed from the errors of Roman discipline—a system calculated to cherish 'manliness and courage, not savage rudeness and ferocity,'—is the professed object of the present treatise.

The author observes, in his Preface, that neither wealth nor title, neither learning nor worth, can compensate for a feeble and unhealthy frame. Learning and refinement are to health and bodily perfection what luxuries are to necessaries. Is not then our education depraved, when it aims at a luxury and neglects our greatest and most essential want? This thought is the foundation of the treatise on Gymnastics. Mr. Salzmann regrets that his work should not be constructed on physiological principles; but it is formed solely on the genuine experience of eight years practice. Yet, after all, he conceives that a treatise on Gymnastics, founded on anatomy and physiology would be incompatible with our present circumstances; more particularly as the education of youth is, in general, entrusted to the care of those engaged in the study of divinity instead of

physic, the former of which classes he deems altogether incapable of carrying such a work into practice.

The work is divided into two parts; the first containing five, and the second sixteen chapters. He sets out with establishing the position, that, *if we have ceased to be as healthy and as strong as our ancestors, the fault is wholly in ourselves, not in nature*; and then proceeds to contrast the ancient and modern systems of education in Germany. He laments that attention to bodily improvement does not enter into the plan of modern schools, as the pupils left to themselves in the choice of exercises not unfrequently endanger their health and lives. The usual exercises, admitted into the fashionable world, dancing, fencing, and riding, next pass under his review; and the first appears to him injurious in its consequences to the health of both body and mind, by its association with soft melting passions and concomitant circumstances of great danger. On the arts of fencing and riding we find some judicious observations. Having censured those, who, contrasting the strength of the ancient and modern Germans, impute the comparative feebleness of the latter to a certain inactivity of nature, rather than to its true cause, the effeminacy and luxury of our present manners, he continues:—

'Nature plants the germes of strength, longevity, courage, and firmness, in us, no less than she did in our ancestors. Not to cultivate them, is, in effect, forcible suppression: to cultivate, is to *exercise* them. In bestowing on us our faculties, Nature has left the improvement of them by exercise to ourselves, as a preservative against ennui. *Exercise*, therefore, is not Nature's office, but ours. Our standard cannot be the rudeness of *savages*, and indeed ought not, but *hardiness and strength of body, courage, and manliness, combined with the cultivation of the head and heart. That* would require our ancient forests, with their wild oxen, rude ignorance, the barbarian law of force, and an uncivilized wandering life, without the graces or the muses: *this*, nothing but what is within our reach, and what will completely harmonize with the improvement of the mind; *the development and improvement of our corporal faculties, mainly averse to effeminate softness.*'

In the chapter entitled "consequences of the ordinary mode of education, particularly the neglect of bodily improvements," the same train of thought is pursued, and most of the diseases of mind and body are ascribed to neglect of proper exercise during the period of adolescence, and to the sedentary occupations and amusements of our riper years. The means hitherto employed against the effects of effeminacy are treated as wholly inefficient, and Mr. Salzmann recommends gymnastics to parents, to tutors, to the whole nation, and to all worthy princes, who deem it their supreme duty to promote the welfare of their subjects. After replying to some of the popular objections urged against his favourite system, he gives a glowing description of the Olympic games, and contends that those public festivals and contests chiefly supported the national spirit, preserved the young men from effeminacy, inspired them with manly sentiments, and formed them into heroes.

In opposing the natural man to the man of refinement, our author does not stop to inquire which enjoys the greater portion of happiness in life, but he conceives it to be incontrovertible, that, if we unite the corporal perfections of the man of nature with the cultivated intellect of the more refined inhabitant of the world, we

shall have the most perfect model of the human species. The opinions of several physicians, eminent for their theoretical knowledge and practical skill, both in ancient and modern times, are adduced to shew that bodily exercise is a preventive against many diseases; but it must not be forgotten that gymnastics are considered in their relation to the moral as well as the physical improvement of man.

The most superficial acquaintance with the animal economy will be sufficient to convince us of the necessity of exercise, which so strongly tends to the evolution of the human system. That the strength and muscularity of any particular part will be exactly in proportion as it is exercised, is a proposition which few will deny; and to the most indifferent observer the truth of the converse case must be equally apparent. Those kinds of exercise, which uniformly tend to encrease the strength of the whole system, are unquestionably to be preferred to those which tend only to augment the strength of particular parts. The sports recommended in the treatise under consideration are professedly designed to answer this invaluable purpose. How far the author has succeeded must, in some sort, be determined by more extensive experience; and we may say, in his own words, 'Try all, and hold fast that which is good.'

The second part of the book contains minute directions for the performance of different games, such as running, leaping, wrestling, &c. &c. but they cannot be explained without the accompanying plates. The remarks on the exercise of the senses do not possess any novelty; as a mode similar to that recommended by our author has been long adopted by those engaged in the instruction of the deaf and blind. *Nihil in intellectu quod non prius in sensu*, was the grand maxim of the Aristotelians, and upon it Mr. Salzmann seems to have formed many of his precepts for the improvement of man.

We have thus endeavoured to furnish our readers with a brief analysis of this work, which, though unequally executed, will, we may venture to say, be found curious and interesting. It is with great propriety dedicated by the translator to the amiable and learned Dr. Beddoes, in consequence of his excellent Treatise on Consumption; and the author promises, should the work be favourably received, a second volume, in which all such plays as appear to him beneficial for the exercise and recreation of youth shall be described.

An Historical and Philosophical Sketch of the Discoveries and Settlements of the Europeans in Northern and Western Africa, at the Close of the Eighteenth Century. *Large* 12*mo. pp.* 442. 5*s. Vernor and Hood, &c.*

'AFRICA,' says the anonymous author of this work, 'in the earliest ages, during the brilliant æras of Egypt, Cyrene, and Carthage, the theatre of splendid and important transactions; the terror of Europe in the dark ages; the object of her ambition and avarice, after the discoveries of the Portuguese in the fifteenth century,—has lately acquired additional celebrity by attracting the attention of the friends of religion and science. The close of the eighteenth century, therefore, forms an æra in its history, when the researches and transactions of Europeans in that country began to be directed by justice, benevolence, and the desire of knowledge, instead of avarice and ambition. In the

the following Sketch, it was the object of the author to exhibit the progress of discoveries at this period in North and West Africa by combining a delineation of the appearance of the country, an account of its native productions, and a description of the peculiar manners of the African tribes, with a detail of the adventures of the travellers by whom these researches were accomplished.'

Such is the account of the origin and plan of this Historical Sketch which is given by the author, who seems to have taken the celebrated Abbé Raynal for his model; and it will be easily allowed that he has elicited a perspicuous philosophical narrative from the crude, indigested, and contradictory mass of superficial observations and conjectures which occur in the relations of those voyagers and travellers who have visited Northern and Western Africa.

From this general censure, however, we would be understood to exempt the relations of the late travellers, Messrs. Park and Browne. Our author does not expatiate so freely in the general views of men, manners, and customs, as the Abbé Raynal, nor expand so widely the principles by which the importance of events, and the activity of natural and moral causes, which influence the history and character of events, are estimated; but in energy of reflection, vivacity of colouring, and fondness of historical anecdote, he frequently exhibits a much greater similarity. The style, which often possesses the characters of strength and elegance, is sometimes unequal, and is occasionally infected with Scoticisms, and expressions which derogate from the dignity of history. The four first chapters, which are also disproportionably short, exhibit less attention to style than any of the rest, while they are more meagre, both in the narration of incidents and general reflections. They describe the state of knowledge concerning Africa, the adventures of Ledyard and Lucas, the character of the Moors of Barbary, and the manners of the Shellu, or Mountaineers of Atlas. The character of Ledyard is delineated with strength and propriety, and the outline of the Moorish character is correct and energetic; but we believe various important particulars concerning the Mountaineers of Atlas might have been supplied from some very recent French publications which do not appear to have been consulted by the author. The following fact deserves the investigation of modern travellers:—

'The tribes of mountaineers, which have light hair and a fair complexion, have been generally reckoned of Vandalic origin, especially as their legs, hands, arms, and faces, are marked with crosses of a bright azure colour, which practice seems to be a remain of their ancient Christianity. But the settlements of these tribes were probably more ancient than the invasion of the Vandals; for Procopius mentions a race of a different complexion from that of the Moors, extremely white in the skin, with yellow hair, who inhabited a country beyond the territories of an inland prince named Citaias. These tribes, who are yellow haired, and of a fair or ruddy complexion, are placed by Dr. Shaw on the mountains of Aures, very near the site of those mentioned by Procopius.'

In the V. (which is erroneously numbered VI.) and VI. the adventures of Saugnier and Brisson, in the Sahara, or Great Desert, are related in a perspicuous animated manner; and the Monselemine Republic, the Mongeart, Ouadelim, and Labdesseba tribes, as well as the general appearance of the country, are characterised

with energy and success. The author derives the name of the Monselemines from Moseilama, a contemporary of Mahomet; but we are more inclined to identify this spirited nation with the Musulani, who, according to Tacitus, so frequently checked the Roman arms in Africa, under their leader Tacfarinas. The following vindication of the Arabs of the Desert from the charge of wanton barbarity, which is brought against them by Brisson, seems satisfactory:—

'The ignorance of the Arabs, conjoined with their local and religious prejudices, enables us to account for the insulting treatment which Brisson and his companions received, without having recourse to inherent depravity of nature. In the 15th century, millions of Indians were massacred in America by the Spaniards, because they were thought to have the faces of monkeys; and, in a solemn council of ecclesiastics, the negroes were condemned to slavery, because they had the colour of the damned. Many of our early navigators relate, with great complacency, the most abominable murders, the most shocking massacres, which they committed without the least remorse, because their inoffensive victims were ignorant of the Christian religion. Instances of the most atrocious nature, even unparalleled by the barbarities of the Moors of Barbary and the Sahara, occur in almost every relation of African, as well as of American discoveries. The cruelty of the women and children might easily proceed from infantine curiosity, from the vanity of exhibiting their courage, or from an ardent desire of displaying their affection to their husbands, or fathers. Is not the method by which civilized Europeans display their patriotism, and their affection for their friends, very similar to that of the Arabs? They do not, indeed, in common cases, treat their prisoners with wanton barbarity, but they pour forth the grossest invectives against hostile nations, and echo the most scurrilous misrepresentations of national character. Such coincidences show, that the radical principles of the human constitution are every where the same, however they may happen to be modified by adventitious circumstances; that civilized society is not the cause of evil and vice, since the caprice of the savage may convert his stupidity into the most ferocious and inhuman passion.'

In the VII. chapter, the general character of the country of North Guinea, or Nigritia, and the peculiar manner of its inhabitants, are delineated with considerable felicity of description and energy of style; the origin of the name of Guinea is investigated, and a view of the peculiar commerce of that region presented. It commences—

'An intelligent traveller, who traverses Egypt or Barbary, will read the degeneracy of the modern inhabitants in the monuments of past ages, and trace the vestiges of former civilization and grandeur amid pestilential marshes and sultry sands, where the grey firmament bounds the desert, and the silence is only broken by the cry of the jackal. At every step he sees fertile fields abandoned to desolation, villages deserted, and cities ruined. He meets the mutilated remains of antiquity; the wrecks of temples, palaces, and fortifications, pillars, aqueducts, and sepulchres; and perceives that the land has devoured its inhabitants! Winding towards the west, along the shore of the Sahara, where life and vegetation almost cease, where there are no ruins but the ruins of nature, and where only a few straggling Arabs, like evil genii, live in despite of desolation, he at last approaches a more fertile region, and the forests of gum-trees become more numerous. The gum-tree is a species of Acacia, ever-green, with long rough narrow leaves, full of prickles, and bearing a white flower. The principal gum forests lie about sixty leagues from Portendic, and eighty from Arguin. Here the desert terminates in vague and ill-defined boundaries, and the proper territory of the negroes commences, which the Arabs term Biled al Soudan, or Biled al Abiad, the Land of the Blacks, or the Land of Slaves. Along the coast, the soil is of very unequal quality. From Cape Blanco to the river Gambia, it is sandy, with a large mixture of broken shells, and in many places the sand is covered with a rich black mould. The most barren tracts are covered with bushes and long grass; but

but over the black mould the vegetation is luxuriant, and the trees of vast dimensions. From the Gambia to Rio Nunez, the soil, both of the sea coast and of the interior districts, is of incomparable fertility.'

While our author admits, with the learned Rennell, the identity of the Guinea of Leo and the Ghana of Edrisi, he adopts an opinion which is very different from that which this geographer has supported; and attempts to shew that the empire of Ghana had once extended to the coast of the Atlantic, that it was the Ginnistan of the Arabian Romances, and was adopted by the Portugueze from the Moors. In the VIII. chapter, the Swedish design of an agricultural colony is related, and the exertions of Wadstrom for the abolition of the slave-trade detailed; an account is given of the Danish settlement at Aquapim; and the peculiar manners of the Negroes of the Gold Coast, of Cape Monte and Cape Mesurado, are delineated with strength, elegance, and accuracy.

'From the discovery of West Africa by the Portugueze, to the latter part of the eighteenth century, the same iniquitous commercial principles continued to regulate the intercourse of white men with their sable brethren, to degrade the negro, and disgrace the European. The immense edifice of slavery still continued to insult the eyes of the sons of freedom; and, undeterred by the groans of anguish, the clanking of chains, and the echo of the whip that resounded through the pile, free men wounded deeply the liberties which they boasted, by assuming the lash of the task-master. Who first attempted to demolish the infernal prison-house, and to raise over its ruins the temple of freedom? Who first attempted to vindicate insulted humanity, and to burst the chains which the sanction of ages had riveted? The Swedish nation may claim the glory of forming the first specific plan for alleviating the evils which the inhuman man-trade has occasioned in Africa; and the Danes of carrying into execution the first agricultural establishment, for instructing the negroes in the cultivation of their fertile soil, and teaching them to avenge their wrongs on the abettors of slavery, by rearing a bulwark to freedom in the land of slaves.'

In this elegant passage, a priority of claim in the exertions of humanity is attributed to the Danes, which we are not inclined to admit, especially as the author has not assigned dates, and particularized authorities. We apprehend, that the Danish settlement at Aquapim, conducted by Dr. Isert, was considerably posterior to the original British settlement at Sierra Leona. The Quojan worship of the *Jamaanin*, or spirits of the dead, and the secret associations of the BELLI and NESSOGE, are superlatively curious, while the account of the Obi, or Fetiches, is highly satisfactory, and displays considerable philosophic acumen. But the most interesting and able chapters of this work are, unquestionably, the IXth and Xth, which exhibit the history of the settlements of Sierra Leona and Bulama, and of the native tribes in their vicinity. The author every where, but especially in these chapters, appears as the ardent enemy of the slave trade, and combats that nefarious traffic with elegance, energy, and success. He is also the zealous vindicator of the rights of humanity, in the *rights of woman*:—not those rights of woman which relax the duties of the sex and the dearest social ties; but those rights which every man of honour and of virtue is bound to protect, and which are only, though frequently, insulted by the rude savage, and by the ruffian and debauchee of civilized society. The XI. chapter details the adventures of Mr. Park with considerable

siderable elegance, and without omitting any material observation of that traveller. Various illustrations of his remarks are also introduced, with occasional anecdotes. In the XII. chapter our author describes the interior of Africa, and attempts to connect the geography of Rennell and Browne. The account of Dauma, or Dahomy, is interesting and characteristic. Ulil is conjectured to be the Havila, or Ha-uila, in the land of Ghana, of Benjamin, of Tudela. The author does not appear, however, to have consulted the rabbinical work termed Itinera Mundi, published by Hyde. The account of Darfoor, and a considerable part of chap. XIII. form a judicious compendium of Browne's Travels; and the work is concluded by an account of Mr. Hornemann, with reflections on the probable consequences of the French continuing to possess Egypt.

Though this work, as we have stated, displays occasional carelessness of style, yet it is generally correct and vigorous; it often rises to strength and elegance, and never degenerates into tame mediocrity. The descriptions are appropriate and characteristic; the vein of reflection is correct and judicious; the narration always perspicuous and interesting; and the delineation of character often executed with great felicity. The quantity of information condensed into a small size will render it acceptable to the philosophic and scientific reader; but not more so than the benevolence of sentiment which pervades the work to the friends of humanity.

ΕΥΡΙΠΙΔΟΥ ΦΟΙΝΙΣΣΑΙ. *Euripidis Phœnissæ, ad Fidem Manuscriptorum emendata, et brevibus Notis, Emendationum potissimum Rationes reddentibus, instructa. In Usum studiosæ Juventutis.* Pp. 127. 3s. *Wilkie.* 1799.

OUR wishes have prosper'd; and we have now to hail the publication of a *third* TRAGEDY of EURIPIDES by an editor truly worthy of that office.

THE PHŒNISSÆ is *one* of the tragedies,—there are not many such of those which have come down to us—denominated from the country of the persons who compose the CHORUS: *women* from TYRE, the city of CADMUS, on the *south* western side of the PHŒNICIAN SEA, about 60 miles south of another great commercial city, SIDON, and very nearly in the same longitude with that city.

It may seem strange that a tragedy should be denominated from a mere appendage; such as its chorus. This, however, will appear less extraordinary, when we reflect, that, although in the time of these great tragic authors, EURIPIDES, SOPHOCLES, and even ÆSCHYLUS (the father of the regular GRECIAN DRAMA), it was become an *appendage*; it had been the WHOLE, and was long the principal part. For a *tragedy* was at first nothing but a rude *hymn*, sung by peasants with their faces smeared with wine lees, and their stage a cart, when at the close of the vintage they sacrific'd a *goat* in honour of BACCHUS. *Such* was the origin of one of the most perfect, the most arduous, sublime, and interesting, of human compositions. And from THESPIS, the introducer of this rude entertainment, to the æra

when ÆSCHYLUS shone forth the illustrious father of the DRAMA, and recitation rose to that complexity and extent which comprises persons, character, and ACTION (a great and deeply affecting action), is about *half* a *century**.

At first, the story of some hero was added to the hymn in honour of the God of *Vines*. None could be more proper than CADMUS, the introducer of letters, and the fabled son of JUPITER by EUROPA; and father of SEMELE, the birth of whose offspring was the destruction of his fatally distinguish'd parent. Hence the family of CADMUS was a fruitful theme of the TRAGIC MUSE.

The present Reviewer, if he errs, shall at least err with great authority, if he supposes that the whole of this was a PHŒNICIAN fable founded on the *wonderful invention* of LETTERS, and its glorious *importance*.

That CADMUS means a man from the *East*—the *Eastern* or *East*-man (the circumstance of the country whence he came and its relative situation becoming from habitude his name itself,—*Eastern* or *East*), seems to have been long establish'd. KEDEM is the *East*, קדם, in the language of PALÆSTINE, or the quarter which *anticipates*, or *first* hails, the *rising* of the sun; and this has been long understood to bear the nearest affinity to the language of *Phœnicia* or *Canaan*, the neighbouring country, and, as the name *Canaan* imports, the antient *inheritance* of ISRAEL. If it were necessary, we might add, that Γη Φοινισσα, Mare *Erythræum* sive *Rubrum*, *Idumæa*, & *Edom*, are all appellations of *kindred* source: from the *Greek* and *Hebrew* words which respectively signify *to be red;* the Hebrew *Edom* or *Adam* (as the vowels are express'd to it) denoting *red earth:* and φοινισσειν to mark with a *scarlet dye* like that given by the inhabitants of Tyre—*Phœnissein*. The *Phœnix*, among its other significations, is their celebrated *shell-fish* us'd for dying *purple*.

That KEDEM, by adding the Greek or Latin termination, should become ΚΕΔΜΟC or ΚΑΔΜΟC, and thence *Cadmus*, is most natural and obvious in the order of adoption from an *oriental* language into that of GREECE; and it is superfluous to observe how properly *Syria* and *Phœnicia* are *eastern* countries relatively to GREECE: and yet more likely to be so characteris'd in an early age of the world, when *travelling* was little practis'd, and *navigation* was in its *infancy*. So that a distinction, now chiefly applied to countries which are *remotely* east of the inhabitants of that which applies it, would then be given, for want of a more specific distinction, to those at but a moderate distance. And the whole may mean rather a *tribe* than an individual; and that an eastern *people* brought letters into Greece.

CADMUS is the *husband* of HARMONIA—how natural that the *permanent* signs of speech should be characteris'd by this intimate alliance to order, adaptation, beauty of sound, and congruity of every kind! Though, as ARAM, ארם, *Aram* or *Arm* (as pronounc'd ra-

* From about 536 before CHRIST to about 480, the date of the Battle of *Salamis*, in which *Æschylus* and his brother *Cynægyrus* distinguish'd themselves. Æschylus died 456 before CHRIST, at the age of 69.

pidly

pidly or distinctly), is the country of Moab, or *Syria*, there may be some doubt whether the name Harmonia be not an improvement most happy in its allusive comprehension to the Hebrew word. The analogy ought not to be overpass'd that *Harmonia* is the daughter of *Mars* and *Venus*: times of *danger* and *struggle* quickening the impulse of the mind to generate *new* and great ideas, and pleasure in conceiving and producing them being their immediate cause, and *beauty*, with singular propriety, their mythological *mother*.

If the Reviewer may be indulg'd in a conjecture yet farther, he would say that he suspects *Semele*, Σεμελη, to be deriv'd from שמאל, *Shem-el*, שם—אל, a divine sign: SHEM being a name or impos'd sign, and אל God.

BACCHUS, the son of SEMELE, is perhaps no more than *Abac*, אבק, the dust or sand on which *letters*, and long after geometrical figures, were accustom'd to be trac'd—whence certainly Ἄβαξ, *Abacus*, a table in later ages employ'd for that purpose. The illustrious death of *Semele*, by the conception of *Bacchus*, amid *lightning* and *thunder*, may signify the glory which accompanied the destruction of the old symbols by the substitution of the *alphabetic*. Perhaps it would not be rash to say, consider the circumstances of the delivery of the WRITTEN law from the Mount of SINAI.

Knowing that GREECE deriv'd her learning from *Ægypt* and *Palestine*, we must naturally refer the early fables of GREECE to an *eastern* source. The suppos'd age of CADMUS is about four centuries after MOSES, or about a thousand before the *christian* æra.

That CADMUS should be the son of JUPITER and EUROPA seems to mean that LETTERS, by a divine blessing, took rise in EUROPE.

We have now seen, conjecturally, the origin of the fable of CADMUS, Semele, and Bacchus; and, positively, the causes which made the *Tyrian* women, as daughters of Cadmus, of such importance as to give *denomination* to the drama itself before us.

But, beside this, the *Tyrian* colony, as daughters of *Cadmus*, have an additional interest in the fate of THEBES; that being the city of CADMUS: and *Bœotia* itself, in which the *Peloponnesian* Thebes is situated, deriving its name from an *Heifer*; probably with reference still to Jö, the fabled *Heifer*, who stands at the head of the *Grecian* DRAMATIC history.

The PHŒNISSÆ is, perhaps, of all the plays of EURIPIDES which have been preserved to us, the most *complex* in the fable; involving the fate of so many of the persons of the drama. Its subject could not well be denominated from the *siege* of THEBES, since that title had been pre-occupied by the sublime DRAMA of ÆSCHYLUS. The title which RACINE, who took from the Greek Mythology so many of his subjects, as he took from the *Virgilian* Muse the grace, the melancholy sweetness, the captivating majesty of his diction, the title which this glory of the French theatre has given to a tragedy on the same subject, THE HOSTILE BROTHERS—LES FRERES ENNEMIS—would have suited the PHŒNISSÆ; or it might, perhaps, with even greater propriety, have been denominated MENŒCEUS; as that generous youth, by the SACRIFICE of HIMSELF in compliance with the intimation of the ORACLE, preserves THEBES. —But it seems highly probable that the complexity of story and events,

events, rendering it difficult to chuse the name of the play from any individual concerned in the action and catastrophe, caused it the rather to assume that of the CHORUS. In reviewing the PHŒNISSÆ, our plan is meant to be this:—

First to consider the TEXT, with the EMENDATIONS propos'd by Prefessor PORSON in his NOTES, separating the lyric parts from the rest: then to remark on those emendations which have been conjecturally propos'd by Mr. WAKEFIELD on this Tragedy; either in his SYLVA CRITICA or in his TARGŒDIARUM DELECTUS: and, lastly, to make some remarks on the CHARACTER and dramatic ŒCONOMY of the play itself; and on the *general* sources of the GREEK *dramatic* MYTHOLOGY, and those of this play in *particular*.

The FIRST note rightly observes, that the ὁδος εν ασροις, the *path among the stars*, which the Sun is represented as cutting with his car, is the *Zodiac*; and notices that MUSGRAVE hadadopted rightly this interpretation of the SCHOLIAST. It is, indeed, so clear, that it was hardly possible not to occur. But it was right, however, for the STUDIOUS YOUTH, to whose use this valuable edition is devoted, to be appriz'd. The PROFESSOR adds the remark (and the Reviewer wishes that he had added many similar), that MILTON, in his first design of THE PARADISE LOST, giving it a *dramatic* form, had prologiz'd with an address of SATAN to the SUN.

He remarks that εναλιος is never ειναλιος, except in the *lyric* parts. It may be added, that here, if it could be admitted in the Dialogue, it would rather add disturbance to the measure than support it, unless a coalescence as to time at least, if not sound, be admitted in the two following syllables. Probably the resonance of the ν, and the almost quiescence of the *iota*, gave it a pronunciation like ενναλαν.

V. 5. The superfluous word Θεῶν, from the ALDINE, is rightly rejected; and hence occasion is taken, incidentally, to suggest two good *emendations*: of which, however, the first is much less certain than the second.

The first is to read in the ŒDIPUS COLONEUS of SOPHOCLES φθογγμα δ' εξαιφνης ἵππος Θεῶν Θωηξ' instead of Θωηξεν αὐλον. (It may, perhaps, be allow'd to observe, that a sound like this of Θωηξ' is still us'd to excite the speed of *horses*.)

The other emendation is on the HERCULES FURENS of our POET, v. 310; and this, indeed, seems necessary and certain—instead of

ὁ χρη γαρ ὠδεις μη Θεων θησει πολε,
ὁ χρη γαρ ὠδεις μη χρεων θησει πολε.

As to the term χθὼν εναλιος, 'an *insular* land,' applied to TYRE, a learned friend very justly remarks, that the Scholiast is perfectly right in so understanding it. Even if EURIPIDES had been wrong, the *Scholiast* would have been justified; for it is plain that by '*the Phœnician insular land*' the poet means TYRE. But Euripides was right: OLD TYRE (PALÆTYRUS) *was* an island; and so OVID, in

the *last* book of his METAMORPHOSES, representing the change from *land* to *sea*, and reciprocally, and the change from continent to *island*, and from island to *continent*, says—

Fluctibus ambitæ fuerant Antissa, Pharosque,
Et PHŒNISSA TYROS:—*quarum nunc insula nulla est.*

And in QUINTUS CURTIUS* the history is related of ALEXANDER, at the siege of TYRE, still finding the city an *island;* though *old Tyre*, by the recess of the sea, had already been added to the continent. *Alexander* wish'd to sacrifice to HERCULES the tutelar Deity of TYRE. The TYRIANS were not willing to admit him into the island, but propos'd to him to sacrifice on the continent (which was divided from it by a narrow sea) in PALÆTYRUS. He, with vanity and arrogance, upbraids them for a suppos'd contempt of him and his army, in trust of their security as an island against a land force; and threatens, which he perform'd, that he would soon convert their *island* into a continent.

(To be continued.)

An Historical Description of antient and modern Rome; also of the Works of Art, particularly in Architecture, Sculpture, and Painting. To which are added a Tour through the Cities and Towns in the Environs of that Metropolis, and an Account of the Antiquities found at Gabia. Carefully collated with the best Authorities. By J. Salmon, Antiquary, late of Rome. Embellished with beautiful Engravings from original Drawings. 2 *vols.* 8vo. 1*l.* 10*s. Taylor, &c.* 1800.

MR. Salmon is entitled to the grateful thanks of the patrons and admirers of the fine arts for this excellent work. It appears to have been the result of the persevering labours of twelve years spent at Rome in constant investigation, and his researches have been crowned with complete success. Not a single object of moment in architecture, sculpture, or in painting, seems to have escaped his attention; and theatres, amphitheatres, aqueducts, arches, camps, churches, colleges, columns, gardens, galleries, libraries, palaces, obelisks, villas, and temples, with their embellishments, both externally and internally, with respect to all the productions of art, are equally the subject of minute enquiry and critical examination. Mr. Salmon has, in the execution of his work, happily contrived to blend historical facts, biographical anecdotes, and many curious and instructive reflections, with his description of the remains of the superb monuments of genius and taste which had been collected, through successive centuries, by princes, nobles, pontiffs, and religious communities.

The description of the *Arch* of *Constantine* and *Meta Sudante* must prove highly interesting to the antiquary and the architect:—

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* L. iv. p. 49. Amst. 1628.

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The Arch of Constantine and Meta Sudante.

'In this place was anciently a stone called lapis sceleratus, on which stood a menial servant with colours, while malefactors were sold as slaves, for sums proportioned to their crimes; and here the Christians were scourged, because the place itself was esteemed an addition to the ignominy. But there now remains only a ruinous circular mass of brick, the miserable relics of the celebrated Meta Sudans, formerly an elevated fountain, so called because the water spread over its conical surface, falling in a slender sheet into a bason, where the people refreshed themselves during the spectacles in the amphitheatre.

'The magnificent arch of Constantine the Great was erected by the senate and people of Rome, in memory of the celebrated victory gained by that Emperor over Maxentius near Ponte Molle. On this monument of grandeur was an inscription, importing, that the Emperor overcame the Tyrant, *instinctu divinitatis*, and thereby gave peace to Rome. This superb arch is constructed of marble, and decorated with columns and basso-relievos. Those in the upper row are very highly esteemed. The fine arts being already greatly decayed in the time of Constantine, these were taken from the arch of Trajan. They represent triumphal ornaments, trophies, and victories, descriptive of the events of the war. There are also eight statues, the heads of which were secretly stolen away by Lorenzo de' Medici, and carried to Florence: but they have been recently replaced, and the whole repaired, by order of Clem. XII. with the workmanship of Bracci. This artist replaced one entire statue that was wanting, as well as a column that had been taken away, and made some other repairs which the injuries of time had rendered necessary. On both fronts is the following inscription: "Imp. Cæs. Fl. Constantino Maximo, P. F. Augusto S. P. Q. R. quod instinctu Divinitatis, mentis magnitudine cum exercitu suo tam de Tyranno, quam de omni eius factione uno tempore justis Rempublicam ultus est armis, Arcum Triumphis insignem dicavit." We read also votis x. votis xx. signifying the public vows made by the Roman people, from ten to ten years, for the health and preservation of that prince. This custom began in the time of Augustus, who, to prolong his reign without giving too much offence to the Romans, accepted the empire only for ten years, and when these were past, the Senate repeated their request for another ten years, or a longer period of time, which was called votum decennale. The other words, sic x. sic xx. allude to the same circumstance. The most conspicuous object on both sides is the figure of Constantine performing various warlike exploits, with this motto, "Liberatori urbis, fundatori quietis." Hence it appears this arch was erected soon after his victory over Maxentius. The figures on the sides under the arch are Trajans, having been brought from his triumphal arch, as well as the medallions taken from the buildings in his forum, and representing the Dacian captives. The four large basso-relievos were at first united in one. That towards the north represents Trajan in the curule chair, surrounded by several standards and satrapæ. At his feet is the youthful Parthamasiris, without a crown, humbly supplicating the Emperor to restore to him the kingdom of Armenia he had usurped from his father Pacorus. The next represents the same prince, with the toga and pallium, on a rostrum surrounded by senators and several families, alluding to an establishment of that Emperor for the relief of all Italy. The third, with a woman lying on the earth half naked, leaning against a coach wheel, alludes to the road of Trajan from Rome to Brundusium, for which the Roman people erected a triumphal arch to that Emperor at Beneventum. The fourth represents Rome extending its empire as far as the Euphrates, and from the Tigris to the ocean, with Trajan settling these vast dominions, and a Victory hovering round him, and crowning him with laurel, accompanied by Piety and Health, with her symbolical serpent, and the horn of Amalthea. The four medallions between the columns of giallo-antico, represent sacrifices and hunting parties, to which Trajan was very partial. On the south side is the same Emperor arriving in the famous Ctesiphon, to elect Parthenaspas king of Parthia, who attends here with a mantle, and the Roman military bringing several insignia of victory. The second represents a fugitive, sent into Mysia to kill Trajan, which confirmed the treachery of Decebalus.

The third is an allocution of the Emperor with the præfect of the soldiers, and several standard-bearers. The fourth exhibits the same prince with his head uncovered, and the patera in his right hand, performing the sacrifice called Sueovetaurilia, that is, a bull to Jupiter, a hog to Mars, and a goat to Janus Quirinus, attended by the auspices who pretended those deities watched over the prosperity of the empire. The first medallion exhibits a sacrifice of Hercules, the second some hunters with their dogs and horses, the third a sacrifice to Diana, the fourth a bear-hunt. All the other sculptures belong to Constantine, that is, the victories, river-gods, prisoners, standard-bearers on the bases of the columns, the dismissal of the people, his conference with the senate, the scaling of the walls, and the triumph. The medallion with the figure of this Emperor, and a monogram on the helmet, formed of the letter P and an X across it, which he always wore after his victory over Maxentius, denoted his piety, and readiness to fight in defence of the Christian religion. The arches at a small distance from hence are a part of the aqueduct that conveyed water to the Palatine-hill. On the other side of the amphitheatre, part of which was once used for an hospital, is the church of St. Clement the Pope.'

The celebrated column of Trajan is thus described:—

'*Column of Trajan.*

'This grand, this stupendous column, was erected in the centre of the celebrated Forum of Trajan, by the senate and people, in honour of that Emperor. It was the work of the celebrated architect Apollodorus, and is admirably sculptured in basso-relievo with his battles in the Dacian war, against Decebalus and others. On the summit was his statue in gilt metal, with a scepter in one hand, and a globe containing his ashes, in the other. He died of a flux in Seleucia before it was finished, when returning from war. This trophy of magnificence, which is composed of thirty-four pieces of marble, is one hundred and twenty-eight feet high, and furnished with a hundred and eighty steps within, and forty-three apertures for light. The sculpture of this column is far superior to that of the Antonine; and Raphael, Julio Romano his disciple, and others, have studied from it. The two thousand five hundred figures it contains are near three feet high each, and appear to be sculptured by the same hand. The earth having accumulated round this column, and completely buried its base, Paul III. ordered it to be cleared, and thus exposed to view the following inscription:

"Senatus Populusque Romanus Imp. Cæs. Divi Nervæ F. Nervæ Traiano Aug. Germanico Dacio Pont. Max. Trib. Pot. XVII. Imp. VI. Cos. VI. P. P. ad declarandum quantæ altitudinis.

"Mons
"Et locus tantis Ruderibus
"Sit egestus."

'Another inscription describes the victories of the same emperor. Donati, in his description of this column, cap. 24, mentions two singular facts here pourtrayed: the first regarding the rage of the Dacian women, who were so exasperated against the Roman soldiers, that, stripping their prisoners, they burnt them to death with torches; the second on the valour and magnanimity of the Romans, who, to avoid slavery, after having burnt the enemy's city, run to meet death, presenting each other with poison, which every one extends his hand to receive, while many are lying dead, and others expiring. In 1588, Sixtus V. ordered Fontana to repair this column, and set up the statue of St. Peter, of gilt metal, from a model of Tommaso della Porta, in lieu of that of Trajan.'

As an article of singular curiosity, we select the account of the *circus maximus* and its magnificence:—

'*Circus*

'Circus Maximus, and its Magnificence.

'All the valley between the Palatine and Aventine hills, now occupied by gardens and rude buildings, was the place where this famous circus was situated, and in which were exhibited the spectacles and most splendid entertainments or feasts of the ancient Romans. It was instituted by Romulus when his citizens were searching for wives; and on this occasion, as it is related, among the rest came the Sabines with their women, when on a signal agreed upon, every Roman left the games to provide himself a wife, from which circumstance the rape of the Sabines came to be celebrated by the Romans, who annually exhibited, in commemoration of it, public games on the spot.'

'Tarquin Priscus was the first who erected the Circus adorned with porticos; prior to him it was built every time in the form of wooden seats. Julius Cæsar enlarged it, and Augustus wonderfully adorned it. As it had fallen down in the time of Trajan, this prince repaired and enlarged it. Heliogabalus enriched it with columns, and gilt it in a grand style. He also made the pavement of a certain sort of gold-coloured sand, called crisocolla. In the centre were two Egyptian obelisks, one of which is now in the Piazza del Populo, and the other in the Piazza Laterano. Here were also various statues and temples; at each end were the metæ, that the horses and cars might finish the course with order and ease; the summits of which were pointed to resemble cypress; before this the cars were often dashed in pieces, and the drivers and horses much injured. The race was seven times round the goal, sometimes five, with from two to twelve horses. On the metæ or goals also was woodwork gilt, by order of Claudius, with ivory balls. In the middle was a long pole like a tree, near which, as Livy relates, was a temple dedicated to the sun, and many images of the gods; among which were those of Pollentia, Ceres, Liber, and Libera, also of Murtia or Venus, that of the mother of all the geds, and a fine picture of Bacchus and Ariadne. Contiguous to the metæ, under ground, was the altar of the Deus Cursûs, who was honoured with a mule-race on his festival. Around the building were seats, over which was a portico of three orders of columns, and the outside was surrounded with shops and steps of ascent, there being only one noble and magnificent entrance. In the shops was every sort of refreshment, with some subterranean rooms, called Lupanaria, or brothels for bad women, who had a tent or curtain before their door, with their names written on it, and were often naked, with lamps hung round them. The prisons were the places in which the horses were kept in readiness for the cars, before they started, and were circular. Between the porticos and the vacancy on the three sides, was the Euripus, that is, a large canal of water, joined to this part by Julius Cæsar, in which, as Suetonius writes, crocodiles and other aquatic animals were slain. We find also in Lampridius, that Heliogabalus filled it with wine for naval fights. The circus was called Maximus, from its being the most sumptuous and largest of all others. According to Dion and Pliny, it was 2187 feet long, and 960 broad: Donatus shows it to have been 2500 Roman palms long, and 1280 broad. Dionysius of Halicarnassus describes it capable of containing 150,000 persons, Pliny 260,000, and Vitruvius 380,000, without incommoding one another. Hence the people assembled in crowds to see the beauty and magnificence of the building, to observe the fights, sometimes with bears, lions, tigers, and similar beasts, and sometimes to hunt them. Vopiscus writes, that Probus made a singular hunt in this place, for which many green trees were brought, that made the circus appear like a wood, after which a number of wild beasts were let loose, followed by huntsmen and mastiffs. Aulus Gellius writes, that Androdus a slave, condemned to combat with a lion, when coming before the beast, instead of being torn in pieces, was received by him and caressed, to the astonishment of the spectators; remembering that Androdus had cured him of a thorn in his foot in a cavern in Africa, where for three years they lived together, the lion gratefully bringing him food, and that they here renewed their friendship. Aulus Gellius adds, that Augustus, who was a spectator of this circumstance, not only gave Androdus his life and liberty, but the lion also, which Androdus led about the city with a small cord; and that the people

people laughing, said, This is the lion that lodged with the man, and this is the lion's doctor.—In the fire that happened under Nero, great part of this circus was burnt, but it was afterwards repaired by Domitian. One end of it was circular, and the other resembled a theatre. Of all this magnificence some arches towards the Palatine hill only remain, and the name of this part is corruptly called *Santa Maria a Cerchi*.'

The engravings are numerous, and afford many specimens of exquisite execution and correct taste.

Lectures on Diet and Regimen: Being a systematic Inquiry into the most rational Means of preserving Health and prolonging Life; together with physiological and physical Explanations, calculated chiefly for the Use of Families; in order to banish the prevailing Abuses and Prejudices in Medicine. Second Edition, improved and enlarged with considerable Additions. By A. F. M. Willich, M. D. 8vo. *pp.* 708. 9*s. Boards. Longman and Rees.* 1799.

THE first edition of this work, which was received by the public with almost universal approbation, has been duly noticed in our Review for February 1799, vol. I. p. 161 *et seq.* We have candidly expressed our opinion of its merits, and given the reader an opportunity of judging for himself, from quotations selected to characterise the spirit of the author. But as our room did not then admit of copious extracts, and as the second edition contains many new and important articles, we shall now endeavour to supply that apparent deficiency.

Dr. Willich has dedicated the present edition 'to those mothers and guardians of families whose greatest pride and happiness it is to rear healthy and virtuous children; and to those friends of society and themselves who are more solicitous to preserve their health, and to adopt the parental hints of nature, than submit to the palliative relief of art.'—It has been questioned by one of our contemporaries (upon what grounds we know not) whether this dedication be consistent with the design of the work, as the author has thought proper to introduce a *new* subject, which, at least to our knowledge, has not been hitherto investigated by popular writers. We shall not venture to decide a point of such nicety, on which our feelings and sentiments may essentially differ from those of other critics; but, on the other hand, it must be admitted, that *false delicacy* has done greater injury to good manners and sound morals than *undisguised truth*; especially if this be related in a manly and philosophical style. The justly celebrated Dr. Tissot did not hesitate to write a work on a subject more slippery and dangerous, if improperly divulged, than that of the sexual intercourse: we allude to his invaluable essay, addressed to the youth of both sexes, on the destructive effects of Onanism; and yet we do not remember that this worthy physician has ever been censured for so bold, though highly rational, an attempt to banish vice and folly from the face of the earth. Hence we are induced to believe, that the censure lavished on Dr. W. for having

having communicated to us some pertinent remarks on what is facetiously called a *dark* subject, is, in our opinion, illiberal and undeserved; for his method of writing is uniformly serious and chaste, so that his good intentions cannot be mistaken. To verify these assertions, we must allow the author to speak for himself:—

'As it is principally this fluid,' says Dr. W. after having treated of the ill consequences resulting from excess in venery, 'which affords vivacity, muscular strength, and energy to the animal machine, the frequent loss of it cannot but weaken the nerves, the stomach, the intestines, the eyes, the heart, the brain—in short, the whole body, together with the mental faculties; it in a manner destroys the ardour for every thing great and beautiful, and surrenders the voluptuary, in the prime of his life, to all the terrors and infirmities of a premature old age, from which even the conjugal state cannot save him. The most certain consequence of excess in venery is hypochondriasis, frequently accompanied with incurable melancholy: the unhappy victim endeavours to exhilarate himself by a repetition of these convulsive exertions of his vital spirits, and thus precipitates himself into still greater misery. Many of the diseases of the eyes originate from such intemperance; and those votaries of pleasure are not unfrequently attacked with *tales dorsalis*, or consumption of the back, which generally proves fatal.'—P. 546, 547.

'No irregularities whatever are more certainly punished than those of venery; and, though the consequences should not immediately take place, they unavoidably follow, and generally at a time when they are most severely felt; sometimes in the organs of generation alone, and sometimes over the whole body. Even the connection with the most beloved object, the possession of whom has been long and anxiously wished for, does not exempt the voluptuary from these prejudicial effects, if the bounds of moderation be exceeded: the imagination at length becomes disordered; the head is filled with libidinous images; and the predominating idea of sensual enjoyment excludes the reflections of reason. Thus nature becomes in a manner forced to conduct the fluids to the parts of generation, so that such unfortunate persons cannot relinquish this destructive habit; they are troubled with involuntary emissions of the semen, which are extremely debilitating, and which either deprive them entirely of the faculty of procreating, or destroy the elasticity of the parts, and exhaust the semen to such a degree as to produce only feeble and enervated children.

'In those who lead a life of debauchery, spasmodic affections, and even ruptures, are not uncommon: women are afflicted with the *fluor albus*, violent fluxes of the menses, bearing down of the vagina, and innumerable other maladies of a disagreeable nature. These destructive effects on the body are at first manifested by a general relaxation of the solids: the whole nervous system is reduced to a state of extreme debility, which is seldom, if ever, removed by the most rigorous adherence to diet, and the most apposite medical remedies. Hence necessarily arise, as has been already observed, the almost infinite varieties of hypochondriasis, and imbecility, to so alarming a degree, that persons of this description cannot direct their attention

attention to one object, for a quarter of an hour together; their spirits are exhausted; their memory as well as their judgment are greatly impaired; and, in short, all the faculties of mind, all its serenity and tranquillity, are so much affected that they scarcely enjoy one happy moment.

'The external senses do not suffer less upon these occasions: the eyes, especially, become weaker; imaginary figures are continually floating before them; and frequently the power of vision is entirely destroyed.—The stomach also, on account of its intimate connection with the nerves, in a great measure partakes of these infirmities; whence arise diseases of various degrees of malignity:—the lungs too become disordered; hence the many lingering and incurable consumptions, which destroy such numbers in the prime of life. If, however, they survive the baneful effects of their intemperance, their bodies become bent from absolute weakness, their gait sluggish and tottering, and the residue of their days is marked with painful debility.' Pp. 553—555.

After these specimens, which sufficiently evince the moral tendency of the work, we shall quote also a few passages from the 'conclusion.' This part is written in emphatical and impressive language, and contains in a great measure the philosophic ideas of the late Dr. Mead, upon a subject of the first importance.

'But the worst inconvenience that results from Epicurean modes of living is, that by supplying the body with superabundant nourishment, the faculties of the soul are stupified, and the passions inflamed; while the sparing and homely diet of the laborious poor neither oppresses the bodily functions, nor fosters a propensity to vice. Hence, unless prudence be a constant attendant on opulence, it is, in these respects, better and more conducive to the preservation of health and prolongation of life to live on a small fortune.

'Nor is nature to be deemed an unjust stepmother, but a most provident and beneficent parent. In short, it behoves a wise man, in every stage of life,

> "To hold the golden mean,
> To keep the end in view, and follow nature."
>
> LUCAN, Book II. v. 381.

'Whoever investigates the imperfections of human nature, will find, that as some men are vastly superior to others in the endowments of the mind, yet, mournful reflection! even the best minds are blended with some degree of depravity: so the healthiest bodies are often afflicted with diseases; and these being the seeds of death, ought to remind us of the shortness of this life, and that, in the words of LUCRETIUS,

> "None have a right to life, all to its use."

In a 'Postscript,' the author informs us of his intention to publish a counterpart to these Lectures; in which the general reader should be instructed how to distinguish diseases, and treat them by a due and strict attention to diet and regimen.

The

The present edition contains a great variety of new articles, the principal of which are on the *arrow-root, artichokes, asparagus, barley, beans, beet-root, cow-pox, consumption, exercise, figs, game, lobsters, manna-grass, metallic-tractors, millet, oats, oil, olives, parsnips, rice, sago, salsafy, salt, skirret-root, small-pox, tamarinds, vinegar, &c. &c.*

The work is pertinently concluded with a series of queries, addressed—

'1. *To patients in general.*—Of what age is the patient? Had he previously enjoyed perfect health? In what manner has he lived—frugally, or luxuriously? How long has he been ill? How did the disease commence? Is he disposed to be feverish? Does the pulse beat strongly, or weakly? Has the patient still muscular strength, or is he much debilitated? Does he remain the whole day in bed, or alternately walk about? Is his state the same at all hours of the day? Is he uneasy, or quiet? Is he troubled with heats, or shiverings? Is he afflicted with pains in the head, throat, breast, stomach, abdomen, thighs, or the extremities? Is his tongue dry, accompanied with thirst; disagreeable taste in the mouth; nausea; and has he an aversion to or appetite for food? Has he any stools, and how often? Of what appearance and consistence are the excrements? Does he evacuate urine freely and copiously? Of what colour and consistence is the urine—is there any sediment in it? Is he troubled with night sweats? Does his skin feel soft and pliable, or dry and parched? Is there any expectoration, and what? How is sleep, quiet, or disturbed? Does he breathe with or without difficulty? To what mode of diet and regimen has he been accustomed since the commencement of the present complaint? What remedies has he used, and with what effect? Has he ever before been attacked with the same malady? In female and infantile diseases there occur circumstances peculiar to the sex and age; these, as well as the preceding general questions, require to be attended to in consulting a medical man.

'2. *To females in particular*—Do the menses appear regularly, and in moderation? Is the patient pregnant, and how long? If in childbed, how was the delivery—successful, or attended with difficulty? Were the discharges easy and regular? Has the patient a good breast of milk? Does she suckle the child herself? Is she subject to *fluor albus*, hysteric fits, &c.

'3. *To children.*—What is the exact age of the child? How many teeth has it, and has it suffered much pain in teething? Is it rickety? Is it of a stature corresponding with its age? Has it had the small-pox—natural, or inoculated? Has it a large and hard belly, with strong, or emaciated limbs? Does it sleep quietly, or start up, grind the teeth, scream, &c.? Does it discharge worms, and of what kind?'

Lastly, Dr. W. expresses a wish, that persons of all ranks, in their letters to physicians, would adopt some analogous plan of communicating the particulars of their complaint, 'as this would be the means of insuring satisfactory answers, and preventing the necessity of repeating their applications, and explaining the contents of former letters.

LONDON CATALOGUE,

For MARCH, 1800.

DIVINITY.

A Prayer and Sermon delivered at Charlestown, December 31, 1799, *on the Death of George Washington, late President, and Commander in Chief of the Armies of the United States of America: With an additional Sketch of his Life. By Jedidiah Morse, D.D. Pastor of the Church in Charlestown, &c. &c.* 8vo. 2*s. Stockdale*, 1800.

THE sermon is remarkable for a happy parallel between Moses and General Washington, considered as generals, statesmen, patriots, and the assertors of the rights and liberty of nations. It breathes the purest piety throughout, and may rank as a composition at no very great distance from the generality of the French funeral orations. The sketch of the life of the late president is, however, more particularly entitled to notice, and contains some curious facts that were before unknown respecting that truly great man, whose name must be revered while public worth and private virtue shall continue dear to mankind.

POLITICS.

The Speech of the Hon. Charles James Fox in the House of Commons, on Monday the 3d of February, 1800, *on a Motion for an Address to the Throne, approving of the Refusal of Ministers to treat with the French Republic.* 8vo. *pp.* 47. 1*s.* 6*d. Debrett.*

Whatever difference of political sentiment may exist between us and Mr. Fox, we do not hesitate to declare that the present speech is one of the ablest and most ingenious ever delivered in the British Senate. Many of his propositions are established with great force, and his inferences are managed with uncommon subtlety and art. He does not content himself with examining the question of war and peace in any favourite point of view, but traces it through all its mazes, and examines it in all its various parts and relations. The friends of opposition will, no doubt, industriously promote the circulation of the speech; and we recommend the perusal of it to the friends of administration, that they may be enabled, by an attentive consideration of it, to detect the fallacies which are so eloquently advanced, and to refute them upon any future occasion, should they be used in public or private by their political opponents.

In the title-page there is, to call it by no worse a name, a very gross mistake, which we hope to see rectified in the next edition. The speech is stated to have been delivered on a motion for an address

dress to the throne, 'approving of the refusal of MINISTERS' to treat; when the words should have been, approving of the refusal of his MAJESTY, or of GOVERNMENT, or of the EXECUTIVE POWER.

The reporter deserves the thanks of Mr. Fox and his friends for the masterly manner in which he has caught the sense and given the language of that gentleman. The speech may be considered as a rare instance of correctness of expression.

The Speech (at length) of the Hon. C. J. Fox against the Address to his Majesty, approving of the Refusal to enter into a Negotiation for Peace with the French Republic. With a List of the Minority. 8vo. *pp.* 28. *Jordan.* 1800.

A most lame and impotent report, defective in the most striking points, and incorrect throughout. It is, in every respect, a miserable catch-penny, and was, probably, intended to libel the good sense and eloquence of Mr. Fox.

Substance of the Speech of the Hon. Thomas Erskine in the House of Commons, on Monday the 3d of February, on a Motion for an Address to the Throne, approving of the Refusal of Ministers to treat with the French Republic. 8vo. *Debrett.*

This speech is correctly given; but much of its energy is impaired by the adoption of the descriptive style. Mr. Erskine has not introduced any novelty in the course of his arguments; and he concludes that our refusal to treat will confirm the government which we seek to destroy, and produce unanimity at the very moment when nothing but division among the parties in France can support our cause.

A Review of the Origin, Progress, and Result, of the late decisive War in Mysore, in a Letter from an Officer in India: With Notes and an Appendix, comprising the whole of the secret State Papers found in the Cabinet of Tippoo Sultaun, at Seringapatam; taken from the Originals; containing his Correspondence with the French, Zemaun Shah, &c. from the Year 1796, *with a View to the Overthrow of the British Empire in India; the separate written Opinions of his principal Officers of State on that Measure; and an Autograph of the Sultaun's Hand Writing, in his last Letter to the Governor-General. By M. Wood, Esq. M. P. Colonel and late chief Engineer, Bengal.* 4to. *Cadell and Davies.* 1800.

Every well-arranged publication that relates to our immense possessions in the East must be valuable, but this deserves peculiar notice from the perspicuity of method, justness of reasoning, and judicious selection that distinguish it. It certainly contains the most satisfactory account of the origin, progress, and conclusion of the late war in Mysore, which has fallen under our observation. The information is derived from the most authentic sources; and the documents given in the Appendix completely evince the justice and necessity of a war, the successful issue of which has baffled a vast and perfidious project that aimed at the utter extirpation of the British name in India.

Observations on Dr. Duigenan's fair Representation of the present political State of Ireland; particularly with respect to the Strictures on a Pamphlet entitled "The Case of Ireland re-considered." By Patrick Lattin, Esq. Debrett. 1800.

The charge brought by Doctor Duigenan against his countrymen, the Catholics of Ireland, in which he accuses them, both generally and individually, of treason and rebellion, which he affirms are engrafted in their minds by the tenets of their religion, is impartially discussed and ably refuted in the present publication.

An Examination into the Principles contained in a Pamphlet entitled the Speech of Lord Minto: With some Remarks upon a Pamphlet entitled Observations on that Part of the Speaker's Speech which relates to Trade. By the Right Hon. Barry, Earl Farnham. 8vo. 1s. *Moore. Dublin.* 1800.

The author of this pamphlet is one of the most respectable members of the Irish Legislature in point of experience, legal and constitutional knowledge, integrity and independence of character, and extensive landed property. Every production of his Lordship must therefore possess a considerable degree of influence; and he has discussed, in the present examination, the important subject of incorporative Union with uncommon perspicuity and temperance.

Many of the topics to which his Lordship adverts have been already the subject of much controversy; but there is one to which the public attention has not been sufficiently directed, and he discusses it in a masterly manner. He accuses Lord Minto of suggesting statements with respect to the inveterate enmity and implacable hatred supposed by that noble lord to exist between the protestants and catholics of Ireland, which appear calculated to stimulate, and even to perpetuate animosity between the two parties. To shew how totally unfounded such assertions are, Lord Farnham appeals to the parliamentary transactions in Ireland for the last twenty-two years.

He refers to the relaxation and repeal of the penal statutes in 1777, which then affected the catholics; to the acts since passed, that persons professing the popish religion should be capable of enjoying leases not exceeding 999 years, of taking estates by descent, and of purchasing the inheritance, which was to be made descendible according to the course of common law. After enumerating several other liberal acts on the part of the protestants in favour of their catholic fellow-subjects, Lord Farnham proceeds:—

'Things remained in that state of increasing harmony for several years, until Great Britain having complied with the wishes of the British *protesting* Catholics, enabled them to act as barristers, attornies, and solicitors, in the British courts of justice. The Irish parliament immediately followed their example, and by stat. 32 Geo. III. conferred on the Irish Catholics, similar privileges, and at the same time repealed such remaining penal laws as still subsisted in the statute book, however obsolete; whose repeal, therefore, as being rather immaterial, had been before neglected. In the next session also, the parliament even outstripped the most sanguine wishes of the Catholic body in Ireland, and the bounty of a British parliament, by admitting them to the elective franchise, and enabling them to take

take and enjoy every civil and military employment, the judicial department, and a few of the highest offices of administration only excepted. And do such liberal concessions, such substantial grants on the part of the Irish legislature, far outstripping the liberality of Great Britain to her *protesting* Catholics, intimate, that a bitter, malignant, and implacable hatred subsists between the Irish Protestants and Catholics? No, surely. Your lordship has been strangely misinformed. These facts, I conceive, fully refute that charge, and are sufficient to satisfy the Catholics, that their Protestant brethren ardently wish to unite with them in heart and hand, and in every respect to contribute to their happiness, as far as is consistent with the established constitution in church and state."

The author apologizes for venturing to lay his thoughts before the public in the plain language of common sense upon the question of Union, but certainly without any necessity; for few have advocated the same cause with more ability and moderation, though we cannot agree with him that the result must determine whether Ireland shall have a free constitution, or become a province of Great Britain.

Congress at Rastadt. Official Correspondence between his Excellency Count Metternich, Minister Plenipotentiary of the Emperor, the Deputies of the Empire, and Citizens Treilhard, Bonnier, Roberjot, and Jean de Bry, Ministers Plenipotentiary of the French Republic, assembled at Rastadt for the Purpose of negotiating a Peace between those Powers, containing the whole of the State Papers from the Commencement of the Negotiation in December 1797 *to April* 1799, *the Period of its Dissolution. From the original Papers, with an English Translation.* 8vo. 9s. *Wright.* 1800.

This official correspondence is accurately detailed, and must prove peculiarly interesting to the members of the *corps diplomatique*, not only in this but in every country of Europe. To the minute observer of the nature and manner of conducting modern negotiations, since the subversion of monarchy in France, it will afford a source of rich and curious information. The correspondence of the respective plenipotentiaries begins on the 13th of December, 1797, and ends on the 9th of April, 1799.

Speech of Patrick Duigenan, LL. D. in the Irish House of Commons, Wednesday, Feb. 5th, 1800, *on the Subject of an Incorporating Union between Great Britain and Ireland.* 8vo. 1s. 6d. *Wright.*

Dr. Duigenan, who has constantly been the zealous friend of Union, denies, in the course of his reasons for supporting that measure, that Ireland possesses an independent legislature, a statement strongly advocated by the anti-unionists; but, maintains on the contrary, that it actually is, and must of necessity be, dependent upon Great Britain. With respect to the existing connection between Great Britain and Ireland, he also denies that it has, or has ever had, any precedent in the history of the world. He contends that it exhibits anomalies unknown to the law of nations, and abounds in the seeds of dissolution; and that these anomalies must be corrected, and these seeds effectually prevented from taking root, by an incorporating Union. In his investigation of the arguments advanced against the Union, he thinks they may be either remedied in the conditions

conditions of the Union, or that they have but little weight. The doctor particularly addresses himself to the citizens of Dublin, whom he labours to persuade that they will lose nothing by the measure, but on the contrary derive considerable benefits from it.

The speech is not destitute of ability, but the language is often coarse and vulgar, and we find in some passages gross and intemperate expressions that weaken in a considerable degree the force of the doctor's arguments.

Letters on the Irish Nation; written during a Visit to that Kingdom, in the Autumn of the Year 1799. *By Goorge Cooper, Esq.* 8vo. 4s. *White.* 1800.

This tract is certainly one of the most valuable hitherto published on the state of the sister-kingdom, and abounds in a variety of interesting particulars and excellent arguments, which do not occur in any other modern publication. The author, who appears to be a barrister, has not visited Ireland for the purpose of giving a minute detail of natural curiosities, or of embellishing his pages with luxuriant descriptions of enchanting rural scenery; but with a view of inquiring into the state of the country, which had been the great subject of public discussion ever since its legislative Union with Great Britain was proposed. It was the Union therefore which attracted his attention to Irish affairs, induced him to undertake the tour, and afterwards bounded the nature of his investigations when in the country. Every fact, which could tend to form his opinion on that great contested measure, seems to have been an object to which his observations were principally directed; and his remarks and course of reasoning, though sometimes too metaphysical, are, in general, sagacious and convincing.

To his prefatory observations on the incorporative Union we subscribe in the fullest extent; he has seen the state of parties in the kingdom of Ireland with an impartial and discriminating eye, and his sentiments are expressed with precision and vigour:—

'And now, whilst the kingdom is impressed with a lively sense of these miseries, whilst the embers of the late commotions are still warm, and whilst it is still smarting under the green soreness of its intestine divisions; a Legislative Union with Great Britain is proposed. The mother country opens out her arms to embrace and relieve the child which had deserted her.

'I promised to give you my sentiments on this subject. I cannot preface them by any other remark than that the advantages of the proposal appear to me so manifest and obvious, that I cannot for a moment conceive that any thing but the most absurd national pride which distinguishes this people, or the perhaps still more irremoveable sense of private interest influencing the aristocracy of the country in opposition to the public good, should induce a moment's hesitation in accepting such an offer. I know that these two principles will do much, but, I hope, not every thing. I am confident that interest and vanity will create many obstacles in the way of the Union, but I hope that they will not altogether prevent its completion.

'I trust that the letters which I have written from this country, have not left you altogether ignorant of the causes which lead to the Union. It has been my object to give some faint delineation of them. I know that it is a melancholy picture which I have sketched, but I hope it is not altogether an unfaithful one. It has been to me a painful duty which I owed to truth and justice, to declare my opinion that the government is nothing but a painted and gilded tyranny; the established religion an hard and stern intolerance. I know that they are arrayed

arrayed in an unsuited magnificence, and covered over with the imposing robes of independence and freedom. But I have torn away the mask, to discover the real features. I have shewn the nation divided into two parties, which, though they have some features running through the whole, are yet in most particulars as different as nations which go by different names. It must by this time be obvious to you, that the government wants all those balances and counterpoises which serve to fix the state, to give it a steady direction, and to furnish sure correctives to any violent spirit that might at any time prevail;—that it is founded upon the successful violence of a proscribing, confiscating, plundering, ferocious and tyrannical aristocracy;—that the lower class of people exhibit the most shocking and disgusting spectacle of mendicancy ever beheld;—that religion, instead of drawing closer the links of the great chain of creation—instead of connecting man with man, and man with God—has proved the source of such miseries to Ireland, that, if Lucretius could have lived to see its effects, he would indeed have had some more reason for exclaiming with astonishment—

"Tantum Religio potuit suadere malorum?"

The language of Mr. Cooper is frequently too luxuriant and figurative for a subject of political discussion; but the thoughts are, on almost every occasion, instructive and appropriate.

The Speech of the Hon. George Knox, Representative in Parliament for the University of Dublin, in the House of Commons, Feb. 17, 1800, *on the Subject of an Incorporate Union of Great Britain and Ireland.* 8vo. 6*d. Debrett.*

The speech of Mr. Knox, though one of the shortest, is also one of the most argumentative delivered in the Irish Legislature against the proposed Union. Among a variety of topics on which he and others have strongly relied in debate, but which have been ably refuted by the Speakers on the other side, we notice one that is urged by Mr. Knox in a brief and impressive manner, with respect to the impolicy of separating power and property:—

'What was the cause of the late rebellion? It was jacobinism, which took advantage of the disproportion between the population and the property of the country, to raise its population against its property. But why was the property victorious?—It was because under our constitution power is annexed to wealth. The love of property alone is a mean, temporising, and timid feeling: but the sense of power is an honourable and dignified sentiment. What was the consequence? Each man felt that he had a post to defend; and he that was base enough to desert that post, knew that in so doing he betrayed his trust, abandoned his character, and forfeited his honour. But what, Sir, is to be the effect of the present measure? It withdraws the power from the property. Who then can contemplate without terror the consequences of a new rebellion? When the connection was assailed, I was not among the last to draw my sword in its defence; and if the Union shall pass into a law, I shall not be among the last to fight in its support: since, however I much disapprove of the measure itself, I am fully aware, that, of all the evils which can afflict a nation, anarchy is the most dreadful. But, Sir, I must at the same time confess, that I shall go into the field with very different sensations; I shall go into it, not to victory, but as a sacrifice; I shall enter it, not flushed with hope, but armed with resignation'

Our parliamentary and judicial discussions would be considerably improved, were all our public speakers as succinct and perspicuous as Mr. Knox.

SCHOOL-BOOKS, &c.

A short System of Polite Learning; being an Introduction to the Arts and Sciences, and other Branches of useful Knowledge. 12mo. 2s. bound. 2d Edit. *Walker.* 1800.

The general pressure of the times, and the exorbitant advance upon paper, have in books of education rendered *multum in parvo* a matter of necessity rather than of choice. The present volume, which is evidently undertaken on this œconomical plan, comprises a general smattering of knowledge, digested under various heads, in the way of question and answer; and may not be without its use to youthful readers. An omission, however, of philosophical and technical terms, or a simplification of them, would be an advantage to a future edition. Without such assistance, what tyro will comprehend the following elucidations:—

'Q. What is *hail?*

'A. An aqueous concretion, generally round, but sometimes angular, triangular, &c. according to the suddenness of its first formation, and the degrees of cold it passes through in its descent.

'An *inclined plane* is like the chamfered part of an edge tool.

'A *wedge*, in the common form, is like two inclined planes, joined together at their bases.

'The *screw* may be considered as an inclined plane, wrapped round a cylinder, which is turned by a winch or lever.'

A new English Spelling-Book; or, Key to the English Language; in which its Difficulties are simplified, and its Beauties pointed out, &c. By John Robinson, Mathematician. 12mo. 1s. 6d. *Nunn, &c.* 1800.

It has been a subject of occasional complaint, and not without apparent cause, that our rudimental treatises on the English language have been indolently copied from each other, or heedlessly carried on from edition to edition without such progressive improvements as practical observation might with little labour have supplied. The recent productions of Messrs. Murray, Walker, and others, have gone far to remove the deficiencies complained of; but in no scholastic publication have the mysteries of our language been so completely unveiled, as in Mr. Robinson's 'new Spelling-Book.' The plan is perspicuous, the explanations are simple, the researches have been profound. We have done more than *peep* into his book; we have profited by an entire perusal of the illustrative remarks, and we know not of any elementary work which has a stronger claim to public encouragement.

The Governess; or, Evening Amusements at a Boarding School. 12mo. 2s. *Vernor and Hood.* 1800.

In this well-planned volume the directress of a female seminary relates to her assembled pupils a succession of interesting tales, which agreeably occupy the leisure of nine winter evenings. The juvenile auditors are suffered, and indeed invited, to make such remarks upon each tale as opening reason may suggest: a plan not unworthy of adoption in our public schools, whenever explanations of any particular

cular passage in a theme or lesson are given by the teacher. Interesting variety is the characteristic of these moral tales, and knowledge is inculcated in the fascinating garb of amusement.

NOVELS, ROMANCES, &c.

St. Godwin: a Tale of the 16th, 17th, and 18th Centuries. By Count Reginald de St. Leon. Second Edition, corrected. Wright. 1800.

This humorous work was reviewed by us a few months past, and having in that short period run into a second Edition, with alterations, we think it not unworthy of a second notice. The corrections are all judicious, and evidently heighten the effect of the satire. Amongst the new hits at the *illuminated Philosopher*, William Godwin, we observe one at page 205, which we shall quote, as it tends to prove that some reading, and a little common sense, are sufficient to explode and annihilate all his fanciful and pernicious doctrines.

Note it. 'It is but just that I should acknowledge my obligations, for the idea, p. 203, of no man's having a right to *keep a woman intirely to himself*, to Plato's Repub. or Socrates' speech in Lucian, Ed. Bourdel. p. 194. I tell this to the reader because he is probably acquainted with these works, which, with the study of Greek and Latin, *I carefully prohibit among my disciples*, least they should discover the genuine source of all my sophistry and pretended originality.'

We defy any reader to peruse this publication without laughing; nor Mr. Godwin without feeling the justness of its ridicule—they will, therefore, be both the better for it.

De Valcourt. In 2 Vols. 7s. Dutton. 1800.

The incidents in this novel, are supposed to have occurred shortly after the restoration of Charles IId. A retrospective view is taken of prior events; and, in this part of the work, we find an account of the siege of a baronial castle by the parliament army. We have been much pleased with a very instructive display of the mercenary spirit of a courtezan with whom De Valcourt became acquainted. On the whole, this production is superior to that common class of novels with which the press is inundated.

A Family Story. In 3 Vols. By Mr. Smith. 12mo. 10s. 6d. *Crosby and Letterman.* 1800.

The heroine of this tale is rather too dexterous, in our opinion, at telling a false story: she exercises this talent more than once; and, in so doing, prejudices us but little in her favour. Some of the incidents, with which these volumes are filled, are fantastic; and others still more silly; yet, on the whole, this story is less exceptionable than many others; and we could wish that the author had known how to tell it in tolerable English; or at least, without disfiguring every page with vulgarisms and grammatical errors.

Romance of the Castle. In 2 Vols. 12mo. 8s. Lane. 1800.

We have here the usual assemblage of enormous crimes with which it is customary to construct a novel. Ghosts and Castles, and murderers and orphans, are the stated materials upon which our romance writers go to work.

The present performance has no claim to literary merit: the author fancies that his book has a moral tendency; but on this question we feel considerable doubt.

Castle Rackrent; an Hibernian Tale, taken from Facts, and from the Manners of the Irish Squires, before the year 1782. *12mo. Johnson.* 1800.

This tale affords very little interest, the incidents are absurd and unconnected, and the author's observations apply more to some particular district of Ireland than to the country at large. He has not however been unsuccessful in describing the manners of the Irish Squires, a race of middle-men between the superior and lower orders, who exercise the most absolute power over the peasantry, and to whose inhumanity and insolence no inconsiderable portion of the late discontent may be justly ascribed.

The preface contains some ingenious observations on biographical writing, that possess superior merit to the work.

THE DRAMA.

Ramah Droog; a Comic Opera: In Three Acts. As performed with universal Applause at the Theatre-Royal, Covent Garden. By James Cobb. Esq. 8vo. 2s. Longman and Rees. 1800.

The fable, though simple in the outline, admits of various subordinate branches that considerably tend to heighten the general effect. A detachment of British troops having been dispatched to dispossess an usurper of his dominions in India, are surprized and made prisoners. Eliza, Captain Sidney's wife, escapes under the protection of Serjeant Liffy, but want of food at length compels them to surrender to the enemy. Liffy dresses himself in the Commissary's clothes and passes for a physician, and the Rajah being indisposed in consequence of intoxication, recovers from his illness by virtue of the medical properties of a potatoe, found in the Commissary's knapsack, and which had been prescribed for him by Liffy. Another detachment attacks the fortress of Ramah Droog, releases, the prisoners, deposes the usurper, and Zelma, the rightful princess, is restored, and united with Prince Zemaun, who had preserved her life from the designs of the tyrant.

The principal merit of the dialogue consists in pleasant *équivoque*, and humorous repartee; and the blunders of Serjeant Liffy essentially contribute to enliven the piece. The incidents are not devoid of probability; but the poetry is a motley compound of shreds and patches, without a single passage that soars above mediocrity.

The Birth Day; a Comedy: In Three Acts. As performed at the Theatre-Royal Covent Garden. Altered from the German of Kotzebue, and adapted to the English Stage, by Thomas Dibdin. 8vo. 2*s. Longman and Rees.* 1800.

This comedy is an alteration from the *Reconciliation* of Kotzebue, and appears to have been judiciously adapted to the English stage. Two brothers, Captain and Mr. Birtram, are involved in a law-suit, which has lasted fifteen years, on account of a small garden to which each conceives he has a superior right. The captain is particularly inflamed against his brother by the insidious arts of his house-keeper, in conjunction with his attorney; but the unshaken honesty of a faithful servant, and the interference of his own son, defeat their intrigues, and a reconciliation takes place between the brothers on their birth-day, and on the very spot which was the cause of their litigation for fifteen years.

The plot abounds in natural feeling and in the most affecting *traits* of benevolence, and the incidents are judiciously managed. The sentiments are both instructive and entertaining, and the language is distinguished for more purity of expression than the general run of translations from the German; with respect to morality the piece deserves every encomium. After various scenes of misery, we are conducted to witness the confusion and punishment of guilt, and to exult in the triumph of virtue. It must, however, be noticed, that after a few scenes in the first act the catastrophe can be easily anticipated:

The Jew and the Doctor: A Farce; in Two Acts. As performed at the Theatre Royal, Covent-Garden. By Thomas Dibdin. 8vo. 1*s. Longman and Rees.* 1800.

This farce is not destitute of interest both in plot and character, and the dialogue is spirited and appropriate. The character of the Jew is delineated with an energy and discrimination that must, for a long time, render the piece highly popular.

POETRY.

Epistle from the Marquis De la Fayette to General Washington. 8vo. *pp.* 32. *Longman, &c.* 1800.

The author of this epistle may bench by the side of another anonymous writer, whose effusion, entitled "Buonaparte's Reverie," was reviewed at p. 178. Both are very respectable productions, and remarkably similar are the subjects, sentiments, and style of versification in each poem. In some places the diction of this epistle is rather tautological; in others, not sufficiently polished; but, on the whole, it is an animated, a patriotic, and a pleasing exercitation. The following passage deserves to be diffused beyond the circle of mere poetical readers;—

'The mind that stoops, to sordid vice a slave,
Is neither truly free, nor truly brave.
Freedom, like happiness, disdains to rest,
In the dark precincts of the guilty breast;
From scenes of vice, luxurious vice, she flies
To heath-clad mountains and tempestuous skies;
Where, nurs'd by poverty, at virtue's shrine,
She lifts the soul from earthly to divine.
But where ambition toils with ceaseless art,
Or rank corruption blackens all the heart;
Where passions rage, and selfish vices reign,
There let oppression stretch her iron chain;
For souls like these, unworthy to be free,
Are doom'd to chains, by heaven's supreme decree,
Which fix'd this sentence for the human breast,
That virtue only can be truly blest!'

Grecian Prospects: a Poem, in Two Cantos. By Mr. Polwhele. 8vo. 2*s.* 6*d.* *Chapple.* 1799.

The literary labours of Mr. Polwhele are various as they are unceasing. Divinity, history, and poetry, alternately engage his attention: and respectable are his attainments in each class. He now presents us with a poetical delineation of Grecian prospects, taken from a town in the island of Lesbos, on which he places the spectator, as we are placed in Barber's Panorama, to take a bird's eye view of the circumambient scene. The poem may be considered as a monologue; the speaker is 'a bard from Cambria's Wizard Hills,' who contemplates the present remains of Attica, and contrasts its degeneracy with its former storied splendour. He laments over the ruins of art at Athens, Corinth, Sparta, and the Grecian isles; imagines nature languishes from neglect in sympathy with art; and, where she still is fruitful, observes her bounties lost upon the modern Greeks in their state of subjection and degradation; recognises in the present race, the countenance and figure of the old Greek, but not his mind; and female beauty as described by the poets, yet subservient only to licentious desire; and concludes, that if a few still inherit the courage and genius of their progenitors, they inherit also the ambition which can only serve to suggest fruitless wishes, and torture them with a sense of their imbecility, &c. A second canto succeeds, in which 'a sky-rob'd spirit' appears to the slumbering bard, presents a splendid vision to his view in the Ægean and Ionian seas, and prophetically concludes, from the victory of the Nile, that as Britain derived her chief excellence in the arts of peace and war from Greece, Greece shall resume her dignity under the auspices of Britain.

The thought is ingenious, and the prophecy, however romantic, is pleasing: but for want of deliberate arrangement, the poem is frequently obscure. Mr. P. treads with no unhallowed step on classic ground; his paintings are masterly and characteristic; as the following stanza will evince, which describes the Cambrian bard upon his watch-tower:—

'High

'High on a tower, that over-topp'd the trees,
His wild harp whispering a congenial sigh,
He ravish'd inspiration from the breeze,
As sketch'd afar, beneath a golden sky,
The varied mountains charm'd the wandering eye;
Blue-tinctur'd points, white rocks at random flung,
That sparkled thro' the pine-wood's duskier dye:
Chasms yet unsun'd, where founts descending rung,
Green slopes, with blossoms veil'd, with melting fruits o'erhung!'

The topographical notes are numerous and valuable, and bespeak the author to be well prepared for illustrating the *costume* of his subject.

Cecco's Complaint, translated from Il Lamento Di Cecco Da Varlugo of Francesco Baldovini. By John Hunter, Esq. 12*mo.* 2*s.* 6*d. Cadell and Davies.* 1800.

This beautiful Idyl has been held in high estimation for upwards of a century by the literati of Italy, and many of them have not scrupled to pronounce it a perfect composition *sui generis;* but few foreigners have been competent to discern its extraordinary merits, as it is written in a dialect peculiar to the peasants of Tuscany, which is called *rusticale,* or *contadinesca.* "The pangs of despised love" form the subject of Cecco's lamentation, and they are expressed in no less than forty stanzas, each of which presents distinct and natural thoughts and images. Baldovini's fertility of imagination is truly admirable, as all his allusions and figures are taken from nature, and we do not find the repetition of any leading idea throughout the poem. His mode of thinking, and facility of expression, may, in several respects, be compared to those of the late Burns. Of the humour of the poet, and the merits of the translation, the concluding stanza is no unhappy specimen:—

'Thus Cecco griev'd, and from his mistress hied
By some heroic death to end his woe;
But as the sun he in the west espied,
Laid down to sleep before he gave the blow:
And when he woke, reflecting if he died
His little farm would all to ruin go,
He, hence consenting milder thoughts to nourish,
Resolv'd to live that his affairs might flourish.'

Mr. Hunter has annexed to the poem several passages of eminent poets, which Baldovini either designedly imitates, or accidentally resembles, and has added an explanation of difficult and mutilated expressions.

MISCEL-

MISCELLANEOUS.

The Cambrian Directory; or, Cursory Sketches of the Welsh Territories. With a Chart, comprehending, at one View, the adviseable Route, best Inns, Distances, and Objects, most worthy of Attention. 8vo. 4s. 6d. *Hurst.* 1800.

A good common itinerary, generally accurate, and will be found a convenient pocket companion for every person that travels through any part of the principality of Wales.

The True Causes of our present Distress for Provisions; with a Natural, Easy, and Effectual Plan for the Future Prevention of so great a Calamity. With some Hints respecting the absolute Necessity of an increased Population. By Wm. Brooke, F. S. A. 8vo. 2s. *Symonds, &c.* 1800.

This is a laudable attempt to investigate the causes which have produced the present scarcity, for the purpose of finding an effectual remedy, and Mr. Brooke has reduced them to the following general heads:—

'Monopoly of farms;
'The immense number of horses kept in this kingdom;
'The neglect in breeding cows, horned cattle, hogs, asses, and goats;
'The almost disuse of fish, and carelessness of our fisheries;
'The present method of supporting the clergy;
'Too extensive hop grounds;
'Neglect of orcharding,' &c.

To obviate the evil, he proposes a variety of remedies, both in point of improvement and economy, many of which are judicious, and worthy of adoption. Although we very much doubt whether his remedies would be attended with all the advantages which he expects from them; yet we agree with him in several of his statements, and particularly in that respecting the considerable saving which might be made, by correcting the wasteful habits of the people of England.

A Memorial, read to the Society for the Encouragement of Arts, Manufactures, and Commerce, December 18th, 1799; and a Speech delivered before the same Society, January 29th, 1800. By Edmund Cartwright, M. A. and Prebendary of Lincoln. With an Appendix, containing Letters from the late Sir Wm. Jones, Dr. Thurlow, late Bishop of Durham, and other distinguished Characters. To which are added, Certificates of the Power of his Improved Steam Engine, and the useful Application of his other Mechanical Inventions. 8vo. *Murray, &c.* 1800.

The competition between Mr. Cartwright and Mr. Chas. Taylor, for the office of secretary to the Society of Arts, has given rise to the present publication, in which the former asserts, in a modest and dignified manner, his just claims to the mechanical reputation which he has long supported, and vindicates the liberality of his conduct with respect to his succesful rival, Mr. Taylor. The Memorial, Speech, and Appendix, combine a variety of satisfactory proofs, highly honourable to the feelings and talents of Mr. Cartwright. This pamphlet contains the only specimens of Sir William Jones's epistolary correspondence at present before the public; and, as every thing must be interesting respecting that truly great man, we select a letter, which shews his nobleness of mind, and explains his views in life before he went to India:—

'Let-

'*Letter from Sir William Jones to the Rev. Edmund Cartwright.*

'Dear Sir, *Lamb Buildings, Temple*, 16 *May*, 1780.

'Since my friends have declared me a candidate for the very honourable seat which Sir Roger Newdigate intends to vacate, I have received many flattering testimonies of regard from several respectable persons; but your letter, dated May 8th, which I did not receive till this morning, is, without a compliment, the fairest and most pleasing fruit of the competition in which I am engaged. The rule of the university, which is a very noble one, forbidding me to solicit votes for myself, I have not been at liberty even to apply to many persons, whom it is both a pleasure and an honour to know. Your unsolicited approbation is a great reward of my past toil in my literary career, and no small incentive to future exertions. As to my integrity, of which you are pleased to express a good opinion, it has not yet been tried by any very strong temptations: I hope it will resist them if any be thrown in my way. This only I may say, (and, I think, without a boast), that my ambition was always very much bounded, and that my views are already attained by professional success adequate to my highest expectations. Perhaps, I shall not be thought very unambitious, if I add, that my great object of imitation is Mr. Selden, and that if I could attain the same honour which was conferred on him, I should, like him, devote the rest of my life to the service of my constituents and my country, to the practice of an useful profession, and to unremitted study of our English laws, history, and literature. To be approved by you and such men as you (if many such could be found), would be a sufficient reward to,

'Dear sir, your much obliged and very faithful servant,

'W. Jones.

'Permit me to add an ode* printed (but not published) before the present competition, and at a time when I should certainly have been made a judge in India, by the kindness of Lord North, if any appointment had taken place. It proves sufficiently, that no views or connections can prevent me from declaring my honest sentiments, when I think they may be useful to my country.'

The Mathematical and Philosophical Repository. By T. Leybourn. First Eight Numbers, 2s. 6d. each. Continued Half-Yearly. Glendinning.

It has been frequently observed, and we acquiesce in the opinion, that periodical works, if well conducted, contribute very essentially to the improvement and extension of knowledge. Under this persuasion, it is with pleasure that we recommend to our readers a work so respectable as the present. While the editor has been laudably solicitous to excite in his younger readers a spirit of emulation and enquiry, he has done much to gratify it; and has also furnished many valuable articles worthy the attention of the experienced mathematician and philosopher. In the first volume of mathematics, which is concluded in the sixth number, we meet with several ingenious papers of both these descriptions, some selected from other publications, but most of them original—which in our opinion are well calculated to answer the purposes the editor has avowed in his preface. With the demonstrations of Dr. Stuart's Theorems, and Mr. Lawson's Propositions, which occur in most of the numbers, we were much pleased, and think them excellent specimens of the admirable geometry of the ancients. Most of the other articles are entitled to similar praise; and the subsequent numbers are by no means inferior in merit to the preceding ones, with this additional advantage—that they contain more original matter, and less extracted. The questions in general are useful; and the solutions neat and scientific. In the philosophical department, the lectures delivered by the celebrated Dr. Saunderson, in the university of Cambridge, are first published, in convenient portions, with useful and appropriate notes: we are presented also with many other philosophical papers, solutions,

* Ad Libertatem Carmen. See his works, Vol. IV. p. 581.

and

and remarks, which, with some exceptions, are valuable and important. Our limits will not allow us to particularize; nor will it be necessary when we refer our readers to the work, and express our conviction that they will find it to possess real merit and utility.

The Complete Distiller; containing, 1st, the Method of performing the various Processes of Distillation, with Descriptions of the several Instruments; the whole Doctrine of Fermentation; the Manner of drawing Spirits from Malt, Raisins, &c. &c. and of rectifying them, with Instructions for imitating, to the greatest Perfection, both the Colour and Flavour of French Brandies. 2dly, the Manner of distilling all Kinds of simple Waters from Plants, Flowers, &c. 3dly, the Method of making all the compound Waters and rich Cordials so largely imported from France and Italy, as well as those made in Great Britain. To which are added, accurate Descriptions of the several Drugs, Plants, Flowers, Fruits, &c. used by Distillers, and Instructions for choosing the best of each Kind. The whole delivered in the plainest Manner, for the Use both of Distillers and private Families. Illustrated with a Plate. By A. Cooper, Distiller. 12mo. *Vernor and Hood, and Cuthell.* 1800.

This treatise will be found very useful to distillers and private families, and may be considered as a complete system of distillation. The author appears to have derived his knowledge from the best authors, and his own experience and all his instructions are delivered in plain and intelligible terms. That part of it is peculiarly entitled to attention, which explains the manner of making compound waters and cordials equal in quality to those of the French and Italians, which are imported at a great expence, and must be detrimental to the trade of the nation.

Mr. Cooper has judiciously avoided in every possible case the use of technical terms, and given all the recipes in words at length. As the goodness of every composition must, in a great measure, depend on the goodness of the ingredients, he has introduced short descriptions of the principal ingredients, and directions for choosing the best of each kind.

The modern Practice of levying Fines and suffering Recoveries in the Court of Common Pleas at Westminster. With an Appendix of select Precedents. By William Hands, Gent. one of the Attorneys of the Court. 8vo. *Butterworth.* 1800.

The author states in his preface, that he was induced to publish the present work in consequence of the difficulties which he experienced both in his clerkship, and when he commenced practice as an agent, from the want of a proper directory on a subject of so much importance. There is no book extant that sufficiently elucidates the modern practice of levying fines and suffering recoveries in the Common Pleas; and Mr. Hands's treatise may be considered as a valuable addition to the lawyer's library. It is executed in a very judicious and satisfaciory manner, containing ample, clear and distinct directions for conducting every part of this branch of legal practice to its proper period. It also has an index of the most approved precedents. We wish, however, that Mr. Hands had been more explicit in his introduction with respect to the nature, uses, and operations of fines and recoveries, though it must be admitted, that he modestly obviates any objection on that head by remarking that the theory of the subject is beyond his province.